


THE BOOK




# AL-SHARĪʿAH

VOLUME 1

A COMPREHENSIVE ENCYCLOPEDIA OF THE CREED AND METHODOLOGY OF ORTHODOX MUSLIMS

أبو بكر محمد بن الحسين بن عبد الله الآجُرِّيُ

Imām Muḥammad b. al-Ḥusayn al-Ājurrī
(d. 360H)

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(d. 360H)

Translated by Hassan Hussein Abdi

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# Transliteration Table

## Consonants

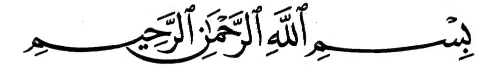
| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ء | ʾ | د | **d** | ض | **ḍ** | ك | **k** |
| ب | **b** | ذ | **dh** | ط | **ṭ** | ل | **l** |
| ت | **t** | ر | **r** | ظ | **ẓ** | م | **m** |
| ث | **th** | ز | **z** | ع | ʿ | ن | **n** |
| ج | **j** | س | **s** | غ | **gh** | ه | **h** |
| ح | **ḥ** | ش | **sh** | ف | **f** | و | **w** |
| خ | **kh** | ص | **ṣ** | ق | **q** | ي | **y** |

## Vowels

| | | | | | | |
|---|---|---|---|---|---|---|
| Short | ـَ | **a** | ـِ | **i** | ـُ | **u** |
| Long | ـَا | **ā** | ـِي | **ī** | ـُو | **ū** |

| | | | | |
|---|---|---|---|---|
| Diphthongs | ـَوْ | **aw** | ـَيْ | **ay** |

| | |
|---|---|
| عَزَّوَجَلَّ | The Mighty and Majestic. |
| سُبْحَانَهُۥوَتَعَالَىٰ | The Sublime and Exalted. |
| صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ | May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next. |
| رَضِيَٱللَّهُعَنْهُ | May Allāh be pleased with him. |
| رَحِمَهُٱللَّهُ | May Allāh show mercy to him. |
| عَلَيْهِٱلسَّلَامُ | Peace be upon him |



In the Name of Allāh, The Most Merciful, The Beneficent

Indeed all praise is due to Allāh. We praise Him, seek His aid, ask for His forgiveness and repent to Him. We seek refuge with Allāh from the evil of our own souls and from the evil of our wicked actions. Whomsoever Allāh guides, then none can misguide; and whomsoever Allāh misguides, then none can guide.

I testify that none has the right to be worshipped except Allāh, alone without any partner; and I testify that Muḥammad is His slave and Messenger. May abundant peace and blessings be upon him, his family and all of his Companions.

On January 5th, 2019 – which corresponds to Rabi' II 1440H – Allāh blessed me to begin a class at Germantown Masjid, Philadelphia to teach the book *Kitāb al-Sharī'ah* of Imām al-Ājurrī. In the past, I considered – on more than one occasion – translating this classical text, but I was deterred due to the size of such a project and also due to my academic studies at the school of Pharmacy, Cardiff University.

To assist the students, I decided to translate this book, to enable them to aptly follow the lessons and to be able to reference this important material. Since Imām Ājurrī divided *Kitāb al-Sharī'ah* into twenty-three volumes, I elected to translate one volume at a time. I ask Allāh by His Beautiful Names to bless me to complete this translation, and to benefit me and the rest of the Muslims through these efforts; He is the All-Hearing and the One Who Answers our supplications.

A few important points about the translation:

1. For the text, I relied mainly upon the copy of *Kitāb al-Sharī'ah* printed by *Dār al-Waṭan* (1999), Riyadh, Saudi Arabia.
2. As for the rulings upon the *aḥādīth*, then they will mainly be taken from *Kitāb al-Sharī'ah* printed by *Dār al-Ṣiddīq* (2013), Jubayl, Saudi Arabia. I chose this print, because the rulings of Shaykh Albānī are cited when available. Furthermore, they are concise making them better suited to the English reader.
3. To preserve the original text as much as possible, I have avoided any unnecessary discussions in the footnotes, unless required.
4. All footnotes are from the translator.

Whoever notices any errors or mistakes, then please forward them via email to hikmahpubs@gmail.com. May Allāh guide all of our brothers and sisters to adhere to the Qur'ān and Sunnah with the understanding of the Companions.

Hassan Hussein Abdi

# A Brief Biography of Imām Ājurrī

## His Name

He is the Imām, 'Allāmah, Ḥāfiẓ, the example, the abstinent, the Shaykh of the esteemed Ḥaram of Makkah, Muḥammad b. al-Ḥusayn b. 'Abdullāh, Abū Bakr al-Ājurrī[1]. He was an Imām of his era in *Ḥadīth* and *Fiqh*.

## His Birth

He was born in Baghdad in the year 280H.

Ājurrī grew up in Baghdad. He first studied under the scholars of that region. When he was nineteen, he travelled to Makkah; this was in 299H. One of the scholars from whom he heard *Ḥadīth* at the Masjid al-Ḥaram was Al-Mufaḍḍal b. Muḥammad al-Janadī.

Then he returned to Baghdad and he started to narrate Ḥadīth there. In 330H, he returned to Makkah, and Imām al-Ājurrī mentioned that one of the reasons that influenced his decision was the prevalence of innovations in Baghdad at that time.

He said:

> "I left Baghdad because it was not satisfactory for me to remain there, as they innovated in everything even the recitation of the Qur'ān and the Adhān."[2]

---

[1] Ājurrī is either an ascription to the occupation of making baked bricks or an ascription to *al-Ājurr*, which was a town in Baghdad.
[2] *Al-Madkhal Ilá Tanmīyah al-A'māl* (2/407).

## His Teachers

Imām al-Ājurrī sat with more than one hundred teachers. If we were to analyze the scholars that he narrated from in this book *al-Sharīʿah* alone, we would find that they come to seventy-six Shaykhs.

Among his teachers:

1. Abū Bakr, Jaʿfar b. Muḥammad al-Firyābī (394 narrations from him in *al-Sharīʿah*)
2. Abū Bakr, Abdullah b. Abū Dāwūd al-Sijistānī (244 narrations)
3. Abū Bakr, Abdullah b. Muḥammad b. Abd al-Ḥamīd al-Wāsiṭī (192 narrations)

These are but few of his teachers.

## His Students

Al-Dhahabī (رَحِمَهُ ٱللَّهُ) mentioned[1] that many scholars narrated from Imām al-Ājurrī.

Ibn Khallikān said:

> "A number of the *Ḥuffāẓ* [illustrious memorizers] narrated from him."

From his students:

1. Abū Nuʿaym al-Asbhānī (d. 430H)
2. Abū Muḥammad, ʿAbd al-Raḥmān b. ʿUmar al-Naḥḥās (d. 416H)

[1] *Tadhkirah al-Ḥuffāẓ* (3/936).

3. Abū al-Qāsim, 'Abd al-Mālik b. Muḥammad b. 'Abdullah b. Bishrān (d. 430H)
4. Abū 'Abdullāh Ibn Baṭṭah (d. 387H)

## His Books

Al-Dhahabī (رَحِمَهُ ٱللَّهُ) said:

"He is the author of numerous books."[1]

Here is a list of some of his works that have been printed – some have even been translated into English:

1. Kitāb al-Arba'īn [Forty *Ḥadīth*]
2. Akhlāq al-'Ulamā [Mannerisms of the Scholars]
3. Akhlāq Ḥamalah al-Qur'ān [Mannerism of the Carriers of the Qur'ān]
4. Ṣifah al-Ghurabā [Characteristics of the Strangers]

## His Belief

Imām Ājurrī was from the Imāms of *Ahl al-Sunnah*, and he based his creed upon the Qur'ān and Sunnah with the understanding of the Companions. His monumental work al-Sharī'ah illustrates his defense of the Sunnah and his rejection of innovation and its people.

[1] *Siyar A'lām al-Nubalā* (16/135).

Imām al-Dhahabī (رَحِمَهُ ٱللَّهُ) said:

> "He was a person of Sunnah and adherence [to the texts]."[1]

Imām al-Dhahabī (رَحِمَهُ ٱللَّهُ) said:

> "He was *Atharī* [a person who adhered to the narrations]."[2]

Al-Ḥāfiẓ Ibn Kathīr (رَحِمَهُ ٱللَّهُ) said:

> "He was precise and trustworthy, truthful and religious. He authored numerous beneficial works."[3]

## His Death

Imām al-Ājurrī died in Makkah in the year 360H. He was eighty years of age.

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[1] *Siyar Aʿlām al-Nubalā* (16/135).
[2] *Mukhtaṣar al-ʿUlū* (p. 247).
[3] *Al-Bidāyah Wa al-Nihāyah* (11/270).

# The Book Al-Sharīʿah

Imām al-Ājurrī titled this work *Kitāb Al-Sharīʿah*. The word *Sharīʿah* is found in the Qur'ān in Sūrah al-Jāthiyah:

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

> "Then We have put you (O Muhammad) on a plain way of (Our) commandment. So follow that, and follow not the desires of those who know not." [Al-Jāthiyah: 18]

The classical expert of exegesis, Ibn Jarīr al-Ṭabarī said:

> "This is referring to a path, a Sunnah and a methodology."

It appears that Imām al-Ājurrī opted for the title *Al-Sharīʿah* due to the above verse, especially since he quoted it at the beginning of this book.

## The Meaning of al-Sharīʿah in this Context

Shaykh al-Islām Ibn Taymīyah (رَحِمَهُ ٱللَّهُ) said in *Majmūʿ al-Fatāwá* (19/306):

> "Shaykh Abū Bakr al-Ājurrī penned his book '*al-Sharīʿah*' and Ibn Baṭṭah penned his book '*al-Ibānah ʿAn Sharīʿah al-Firqah al-Nājīyah*,' and the intent of the these Imāms of the Sunnah, when they used the word *Sharīʿah*, was the beliefs attested to by *Ahl al-Sunnah* as it relates to matters of faith...

> Thus, they named the foundations of their beliefs *Sharī'ah,* and they differentiated between their *Sharī'ah* [beliefs] and the *Sharī'ah* of everyone else."

**The Scholars Praise and Endorsement for Sharī'ah:**

One example, which demonstrates the high regard the scholars had for this book, is that al-Ḥasan b. Aḥmad b. al-Bannā[1] (d. 471H) summarized *Sharī'ah* and entitled it '*Al-Mukhtār Fī Uṣūl al-Sunnah*[2].'

Ibn al-Bannā said:

> "Indeed, you have asked me to summarize for you from the book *al-Sharī'ah* authored by Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (رَحِمَهُ ٱللَّهُ) some fundamentals of the Sunnah and to convey his words relating to this. I accepted your request, because he is a sincere Imām and a righteous, pious individual, and his speech is brilliant and clear. May Allāh benefit us, you and all of the Muslims with this – if Allāh Wills."[3]

Additionally, a number of scholars referenced *al-Sharī'ah* as a classical source when discussing creedal matters, such as Shaykh al-Islam Ibn Taymīyah, Imām Ibn al-Qayyim, *Ḥāfiẓ* al-Dhahabī[4] and others.

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[1] Dhahabī described him as: "The Imām, the scholar, the Muftī, the Muḥaddith…"

[2] This book has been printed with the checking of Shaykh 'Abd al-Razzāq al-Badr.

[3] *Al-Mukhtār Fī Uṣūl al-Sunnah* (p. 41).

[4] See *Al-'Ulū* (p. 228).

Shaykh al-Islam said:

> "Abū Bakr al-Ājurrī said in *Kitāb al-Sharīʿah*, 'The position of the people of knowledge is that Allāh (تعالى) is above His Throne above the heavens and His Knowledge encompasses everything..."[1]

Ibn al-Qayyim said:

> "The statement of al-Ḥāfiẓ Abū Bakr al-Ājurrī, the Imām of his time in *Fiqh* and *Ḥadīth.* He said in *Kitāb al-Sharīʿah...*"[2]

**The Reason Behind This Compilation**

Imām al-Ājurrī stated himself:

> "I have penned in this book – *Kitāb al-Sharīʿah* – from its beginning until its end what I know that everyone who falls under [the umbrella of] Islam will need to have knowledge concerning. This is due to the corrupt beliefs of many of the people and due to the appearance of deviant desires and widespread innovations. [I have mentioned] what I know will strengthen the souls of the people of truth and to conquer the people of innovation and misguidance, according to what Allāh (عَزَّوَجَلَّ) has taught me. All praise belongs to Allāh for that."[3]

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[1] *Majmūʿ al-Fatāwá* (5/188).
[2] *Ijtimāʿ Juyūsh al-Islāmīyah* (p. 185).
[3] *Al-Sharīʿah* (p. 2563).

**Why Did the Imāms of the Salaf Quote Weak Aḥādīth In the Books of ʿAqīdah?**

1. They would not rely upon a weak *ḥadīth* to establish a fundamental matter of belief. Shaykh al-Islam Ibn Taymīyah said:

   "The people of *Ḥadīth* would not cite a weak *ḥadīth* as evidence to establish a fundamental from the fundamentals..."[1]

2. If they would quote a weak *ḥadīth* normally it was supported by other texts and in accordance to the foundations of the religion.

   "They would cite it in support of the fundamentals..."

   If the weakness is not severe, then they may mention it as a supporting narration for another mildly weak *ḥadīth.*

3. The weakness of the narrator and any criticism directed at him may have been unknown to them. Shaykh al-Islam Ibn Taymīyah said:

   "They may narrate this – on occasions – because they were unaware it is a lie. This is standard for religious people, because they would not rely upon what they know to be a lie..."[2]

[1] *Majmūʿ al-Fatāwá* (4/25).
[2] *Majmūʿ al-Fatāwá* (10/679).

No scholar – regardless of their specialty and expertise – has knowledge of every *ḥadīth* and the condition of every narrator.

وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

But over all those who possess knowledge is the All-Knowing (Allāh). [Yusuf: 76]

4. Another reason is that the scholars of the past would narrate *aḥādīth* with the chain of narrators and leave the responsibility to the reader or listener to ascertain the authenticity of these *aḥādīth.* It used to be said:

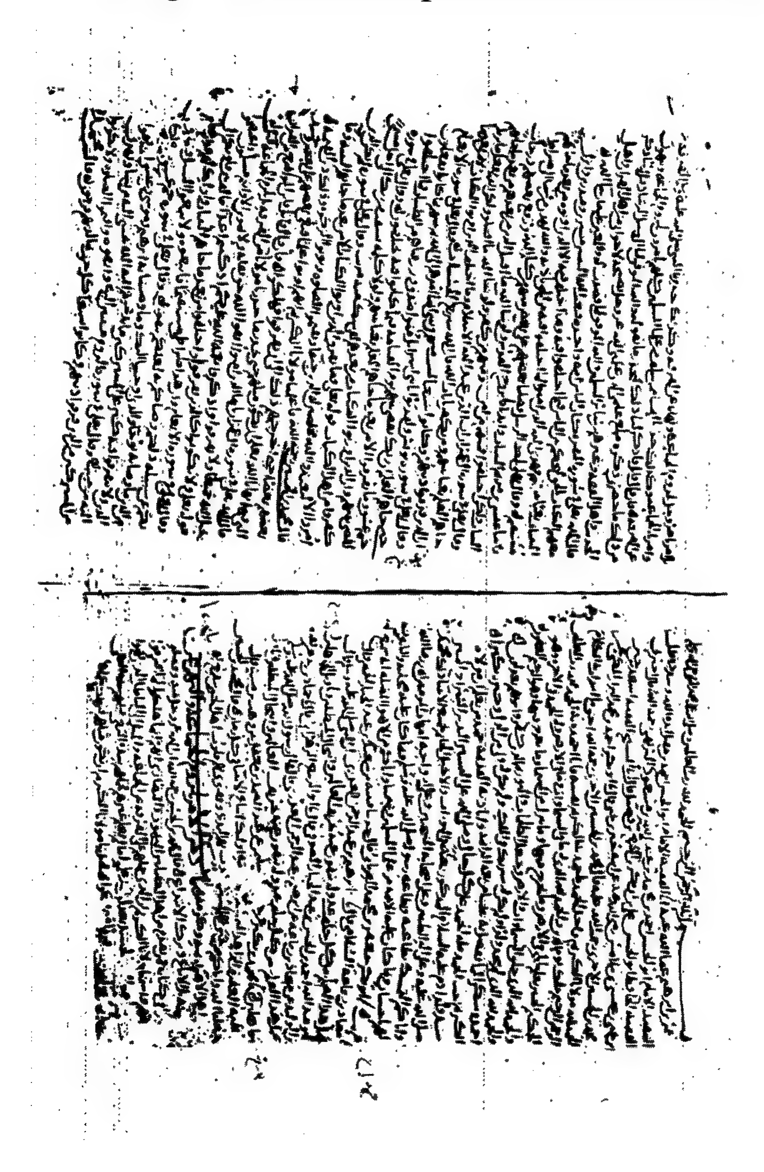
> "Whoever cites the chain has placed the onus [of verification] upon you."

Shaykh Albānī said:

> "The people of knowledge know that the scholars of *ḥadīth*, if they cite *aḥādīth* along with their chains, then accountability is removed from them and the responsibility is lifted, even if there are weak *aḥādīth* among them..."[1]

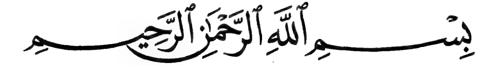
[1] *Al-Ḍa'īfah* (1/9).

# Image of A Manuscript of Kitāb al-Sharīʿah



# الشريعة للآجري

## The Text of al-*Sharī'ah* of Ājurrī



In the Name of Allāh, The Most Merciful, The Beneficent

All praise belongs to Allāh, the Lord of all the creation. And may the peace and blessings of Allāh be upon Prophet Muḥammad and his family.

ʿUmar b. Ibrahīm (may Allāh pardon him) said that *al-Faqīh al-Imām* Abū al-Ḥasan Aḥmad b. Muqbil (may Allāh aid and guide him to that which is correct) informed us saying: *al-Faqīh al-Imām* Abū al-Ḥasan Aḥmad b. ʿAbdullah b. Masʿūd al-Burayhī (may Allāh have mercy upon him) informed us saying: *al-Faqīh* al-*Ḥāfiẓ* Abū al-Ḥasan ʿAlī b. Abū Bakr b. Ḥimyar b. al-Tubbaʿ b Fuḍayl informed me saying: the *Shaykh al-Faqīh* Asʿad b. Khayr b. Yaḥyá b. ʿĪsá b. Mulāmis (may Allāh be pleased with him) informed us, who narrated from his father, Khayr b. Yahya, who said: Abū Bakr Aḥmad b. Muḥammad al-Bazzār al-Makkī narrated to us saying: Muḥammad b. al-Ḥusayn (رَحِمَهُ ٱللَّهُ) said:

Muḥammad b. al-Ḥusayn al-Ājurrī (رَحِمَهُ ٱللَّهُ) said:

The most deserving and befitting speech for me to begin with is: All praise belongs to Allāh, our Noble Protector and Guardian; and the best praise is the praise that Allāh, the Most Generous, mentioned for Himself – and I praise Him with this.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَٰنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ

[All] praise is [due] to Allāh, Lord of the creation. The Most Beneficent, the Most Merciful. The Only Owner (and the Only

Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ الرَّحِيمُ الْغَفُورُ

[All] praise is [due] to Allāh, to Whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۖ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

[All] praise is [due] to Allāh, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًا

And say, 'Praise to Allāh, Who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification.'

I praise Him, thanking Him for His continuous blessings that He bestows upon us and His continual assistance, praising Him as

someone who knows that His Guardian loves to be praised. For Him belongs all praise, in all circumstances.

May the peace and blessings of Allāh be upon the bringer of glad tidings, the warner, the radiant lamp, the best of the sons of Adam, who has been described in the *Taurah* and the *Injīl*. The seal of all the Prophets; this is Muḥammad. May the peace and blessings of Allāh be upon him, his virtuous family, his chosen companions and his wives, the mothers of the believers.

May Allāh grant us and you success in clinging to His obedience, to the obedience of His Messenger and sticking to the way of the Prophet's Companions and those who followed them in goodness. And may He grant us success to cling to what the Imāms from the Muslim scholars were upon. May He protect us and you from the misguiding innovations. Indeed, He is the All-Hearer, the Most Near [through His knowledge].

1. Abū Bakr Jaʿfar b. Muḥammad al-Firyābī narrated to us saying: Qutaybah b. Saʿīd narrated to us saying: Sa'id b. ʿAbd al-Jabbār al-Ḥimsī narrated to us saying: Muʿān b. Rifāʿah al-Salāmī narrated to us saying: Ibrahīm b. ʿAbd al-Raḥmān al-ʿUthrī narrated to us saying:

The Prophet (ﷺ) said:

"This knowledge will be carried by the trustworthy ones of every generation. They will expel from it the distortions of the extremists, the fabrications of the liars and the false interpretations of the ignorant."[1]

يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلَفٍ عُدُولُهُ يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ، وَانْتِحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ

[1] *Ḥasan Lī Ghayrihi* [sound due to supporting narrations]. Its chain is *Ḍaʿīf* [weak].

There are two defects:

i. It is *Mursal* [A *Tābiʿī* narrates something directly from the Prophet (ﷺ) without mention of the intermediary narrator]. Ibrahīm b. ʿAbd al-Raḥmān al-ʿUthrī is not a Companion, but a student of the Companions. In addition to that his state is unknown.
ii. Muʿān b. Rifāʿah is weak.

This *Ḥadīth* has a number of supporting narrations. Some scholars still conclude that it is weak. However, some declared it to be authentic like Imām Aḥmad. Shaykh Rabi' graded it to be sound [*Ḥasan*] due to supporting narrations. [*Al-Dharīʿah* (1/41)]

**2.** Abū 'Abdullah b. Aḥmad b. al-Hasan b. 'Abd al-Jabbār al-Ṣūfī informed us saying: Abū Rabi' al-Zahrānī narrated to us saying: Hammad b. Zayd narrated to us saying: Baqīyah b. al-Walid narrated from Mu'ān b. Rifā'ah from Ibrahīm b. 'Abd al-Raḥmān al-'Uthrī who said:

The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

"This knowledge will be carried by the trustworthy ones of every generation. They will expel from it the distortions of the extremists, the fabrications of the liars and the false interpretations of the ignorant."

يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلَفٍ عُدُولُهُ يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ، وَانْتِحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ

**3.** Muḥammad b. Bukayr informed us saying that Ibn Salmān narrated from 'Abd al-Ṣamad b. Ma'qil from Wahb b. Munabbih (رَحِمَهُ ٱللَّهُ) who said:

"The *Faqīh* [scholar] is the righteous, abstinent person who clings to the Sunnah. They are the followers of the Prophets in every age."[1]

الْفَقِيهُ الْعَفِيفُ الزَّاهِدُ الْمُتَمَسِّكُ بِالسُّنَّةِ: أُولَئِكَ أَتْبَاعُ الْأَنْبِيَاءِ فِي كُلِّ زَمَانٍ

[1] Its chain is *Ḍa'īf* [weak]. as there are narrators missing between Imām Ājurrī and Muḥammad b. Bukayr (d. 220H). The latter is definitely not one of the Shaykhs of Ājurrī as he is from the same generation as the teachers of Bukharī.

Muḥammad b. al-Ḥusayn (رَحِمَهُ ٱللَّهُ) said:

> May Allāh – through His favor and generosity – make us and you from those through whom the Sunnah is revived, innovations die, the hearts of the people of truth are strengthened and the souls of the people of innovation are crushed.

## 1. Chapter
## Mention of the Command to Cling to the Jamāʿah [Orthodox Body] and the Prohibition of Splitting. Rather, to Adhere [to the Sunnah] and Abandon Innovation

Muḥammad b. al-Ḥusayn (رَحِمَهُ ٱللَّهُ) said:

Indeed, Allāh – through His blessing and grace – informed us in His Book about those who came before us from the People of the two Books, the Jews and the Christians, that they perished when they divided in their religion. Our Generous Guardian told us that what led them to split from the *Jamāʿah* and incline to falsehood, from which they were forbidden, was nothing but transgression and jealousy. This occurred after they had knowledge that others did not possess. Severe transgression and jealousy caused them to become sects, and thus they were destroyed. Therefore, our Generous Guardian warned us from being similar to them, as [if we imitate them] we will perish like they did.

He (عَزَّوَجَلَّ) commanded us to stick to the *Jamāʿah* and He prohibited us from splitting. Similarly, the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) warned us against splitting and commanded us with the *Jamāʿah*. The Imams who preceded us from scholars of the Muslims – all of them – used to command with clinging to the *Jamāʿah* and prohibited splitting.

If someone was to say: "Mention to us [these verses] so that we can avoid what you have mentioned. And Allāh is the One Who grants us success to traverse upon the path of correct conduct."

It is said to him: I will cite what I am able to recall according to the level of my knowledge that Allāh has given me, as advice to my brothers from the people of the Qur'ān, the people of *Ḥadīth*, the people of *Fiqh* and other than them from the Muslims. Allāh is the One Who grants us success to attain what I intended, and He is the One Who aids [us] to achieve this – by the Will of Allāh.

Allāh (تعالى) said in *Sūrah* al-Baqarah:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ ۚ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۖ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

Mankind were one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allāh by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.

He (تعالى) said:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ اللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَٰكِنِ اخْتَلَفُوا فَمِنْهُم مَّنْ آمَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَٰكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

Those Messengers! We preferred some to others; to some of them Allāh spoke (directly); others He raised in degrees; and to 'Isa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with [Jibrīl (Gabriel)]. If Allāh had willed, succeeding generations would not have fought against each other, after clear verses of Allāh had come to them, but they differed - some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He likes.

He (تعالى) said in *Sūrah* Al ʿImrān:

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Truly, the religion with Allāh is Islam. Those who were given the Scripture did not differ except out of mutual jealousy after knowledge had come to them. And whoever disbelieves in the *Āyāt* (verses and signs) of Allāh, then surely, Allāh is Swift in calling to account.

He (تعالى) said in *Sūrah* al-Anʿām:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ

Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muḥammad) have no concern with them in the least. Their affair is only with Allāh, Who then will tell them what they used to do.

He (تعالى) said in *Sūrah* Yūnus:

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

Indeed, We settled the Children of Israel in an honorable dwelling place, and provided them with good things, and they differed not until the knowledge came to them. Verily, Allāh will judge between them on the Day of Resurrection in that in which they used to differ.

He (تعالى) said in *Sūrah* Ḥa Mīm ʿAyn Sīn Qāf:

وَمَا تَفَرَّقُوا إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَّقُضِيَ بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِن بَعْدِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ

And they divided not till after knowledge had come to them through selfish transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture after them are in grave doubt concerning it.

He (تعالى) said in *Sūrah*:

Those who disbelieve from among the people of the Scripture and among the polytheists, were not going to leave (their disbelief) until there came to them clear evidence:

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَةُ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ

And the people of the Scripture differed not until after there came to them clear evidence and whatever was revealed to him. And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), perform the Prayer and give *Zakāh*: and that is the right religion.

Muḥammad b. al-Ḥusayn (رَحِمَهُ ٱللَّهُ) said:

Our Generous Guardian told us that they were given knowledge, yet some transgressed against others and some were jealous of others, until this culminated in them splitting, so they were destroyed.

If someone was to say:

"Where are the places in the Qur'ān where Allāh prohibits us from imitating them, so that we can avoid this division that our Guardian has warned us about, so that – instead – we can stick to the *Jamāʿah*?"

It is said to him: Allāh (تعالى) said in *Sūrah* Al ʿImrān:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ

O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allāh. And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'ān), and be not divided among yourselves, and remember Allāh's Favor on you, for you were enemies one to another but He joined your hearts together.

Until His Saying:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

He (تعالى) said in *Sūrah* al-Anʿām:

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious.

He (تعالى) said in *Sūrah* Ḥa Mīm 'Ayn Sīn Qāf:

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ
إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ۖ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ
مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ

He (Allāh) has ordained for you the same religion (Islam) which He ordained for Nūḥ (Noah), and that which We have inspired in you (O Muḥammad), and that which We ordained for Ibrahīm (Abraham), Mūsá (Moses) and 'Īsá (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion). Intolerable for the Mushrikūn [polytheists], is that to which you (O Muḥammad) call them. Allāh chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience.

He (تعالى) said in *Sūrah* al- Rūm:

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا
دِينَهُمْ وَكَانُوا شِيَعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

(Always) Turning in repentance to Him (only) and be afraid and dutiful to Him; and perform As-Salat (Iqamat-as-Salat) and be not of Al-Mushrikūn [polytheists] of those who split

up their religion and became sects, each sect rejoicing in that which is with it.

Muḥammad b. al-Ḥusayn (رَحِمَهُ ٱللَّهُ) said:

Can there be a clarification more beneficial than this for the one who understands what Allāh is Saying and contemplates over what His Generous Guardian is warning him against from splitting?

Furthermore, know – may Allāh have mercy upon us and you – that Allāh (تعالى) has told us and you in His Book that differing will definitely occur between His creation, so that He misguides those whom He wills and guides those whom He wills. Allāh has made this an admonition about which the believers can reflect, so that they can avoid splitting, cling to the *Jamā'ah*, forsake argumentation and quarrelling in the religion. Thus, they follow and do not innovate.

If someone was to say: "Where is this in the Book of Allāh?"

It is said to him:

Allāh (تعالى) said in *Sūrah* Hūd:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَٰذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

And if your Lord had so willed, He could surely have made mankind one nation, but they will not cease to disagree. Except him on whom your Lord has bestowed His Mercy and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): 'Surely, I shall fill Hell with the Jinn and men all together.' And all that We relate to you (O Muḥammad) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'ān) has come to you the truth, as well as an admonition and a reminder for the believers.

Also, Allāh (تعالى) commanded His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to follow what was revealed to him and to not follow the desires of the previous nations as it relates to the matters they differed in, and he did this; he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) warned his nation from differing, self-amazement and following desires.

Allāh (تعالى) said in Surah Ḥa Mīm al-Jāthiyah:

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ
وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ وَآتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا إِلَّا مِن بَعْدِ مَا
جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ
ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ إِنَّهُمْ
لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ
الْمُتَّقِينَ

Indeed, We gave the Children of Isrāʾīl the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the creation. And We gave them clear

proofs in matters. They differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ. Then We have put you (O Muḥammad) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you.] So follow that, and follow not the desires of those who know not. Verily, they can avail you nothing against Allāh. Verily, the wrong-doers are protectors to one another, but Allāh is the Protector of the pious.

Then He (عَزَّوَجَلَّ) said:

هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ

This (Qur'ān) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.

**4.** Abū Bakr 'Umar b. Sa'īd al-Qarāṭīsī narrated to us saying: Aḥmad b. Manṣūr al-Ramādī narrated to us saying: Abū Ṣāliḥ 'Abdullah b. Ṣāliḥ narrated to me saying: Mu'āwīyah b. Ṣāliḥ narrated to me saying: from 'Alī b. Abū Ṭalhah from Ibn 'Abbās [that he said] concerning the Saying of Allāh:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا

'Indeed, those who split up their religion and became sects.'

And His Saying:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا

'And be not as those who divided and differed among themselves.'

And His Saying:

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ

'So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof.'

And His Saying:

فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ

'But they (men) have broken their religion among them into sects.'

And His Saying:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ

'And it has already been revealed to you in the Book (this Qur'ān) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them.'

And His Saying:

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ

'And follow not (other) paths, for they will separate you away from His Path.'

And His Saying:

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ

'You should establish religion (i.e. to do what it orders you to do practically) and make no divisions in it (religion).'

Ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُ) said:

"Allāh commanded the believers with the *Jamāʿah* and He prohibited them from differing and splitting; and He informed them that those who came before them were destroyed due to argumentation and quarrelling in the religion of Allāh (تعالى)."[1]

Muḥammad b. al-Ḥusayn (رَحِمَهُ ٱللَّهُ) said:

This is what I can recall from the verses where Allāh commanded the nation of Muḥammad to cling to the *Jamāʿah* and avoid splitting.

If someone was to say:

"Mention from the Sunnah of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) where he warned his nation from this."

It is said to him:

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[1] Its chain is *Ḍaʿīf* [weak]. In the chain of narration is ʿAbdullah b. Ṣāliḥ, the writer of Layth, and he is weak.

Yes. It is obligatory upon you to listen to this, and to avoid splitting and to cling to the *Jamāʿah.* We seek the aid of Allāh, the Most Great in this.

## 2. Chapter: Mention of the Prophet's Command to his Nation to Cling to the *Jamāʿah* and Him Warning Them from Splitting

**5.** ʿAbdullāh b. al-ʿAbbās al-Ṭayālisī narrated to us saying: Saʿīd b. Yaḥyá al-Umawī narrated to us saying: Abū Bakr b. ʿAyyāsh narrated to us saying: from ʿĀṣim from Zirr from ʿUmar b. Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) who said:

The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

"Whoever desires the best part of Paradise, then let him cling to the *Jamāʿah*. Indeed, the Devil is with one and he is further from two."[1]

مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزَمِ الْجَمَاعَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الاِثْنَيْنِ أَبْعَدُ

**6.** Abū Muḥammad Yaḥyá b. Muḥammad b. Ṣāʿd narrated to us saying: Saʿīd b. Yaḥyá al-Umawī narrated to us saying: Abū Bakr b. ʿAyyāsh narrated to us saying: from ʿĀṣim from Zirr who said that ʿUmar b. Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) delivered a sermon in Shām and said:

"The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood up like I am standing among you today and said, 'Whoever desires the best part of Paradise, then let him cling to the *Jamāʿah*. Indeed, the Devil is with one and he is further from two.'"[2]

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[1] *Ṣaḥīḥ Lī Ghayrihi* [authentic due to supporting narrations]. This *ḥadīth* narrated by ʿUmar has been declared *Ṣaḥīḥ* [authentic] by Albānī in *al-Ṣaḥīḥah* (1/792).

[2] *Ṣaḥīḥ* [authentic].

قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِثْلَ قِيَامِي فِيكُمْ، فَقَالَ: مَنْ أَرَادَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزَمِ الْجَمَاعَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ، وَهُوَ مِنَ الِاثْنَيْنِ أَبْعَدُ

**7.** Abū Bakr Jaʿfar b. Muḥammad al-Firyābī narrated to us saying: Hudbah b. Khālid narrated to us saying: Abān b. Yazīd narrated to us saying: Yaḥyá b. Abū Kathīr narrated to us saying: Zayd narrated to him saying: Abū Sallām narrated to him saying: al-Ḥārith al-Ashʿarī narrated to him that:

The Messenger of Allāh (ﷺ) said:

"Indeed, Allāh commanded Yaḥyá b. Zakarīyāh to implement five commands and to order the Children of Isrāʾīl to implement them." He mentioned the entire *Ḥadīth.*

And the Messenger of Allāh (ﷺ) said:

"And I order you with five commandments that Allāh has ordered me with: Cling to the *Jamāʿah*, to listen to and obey [your leaders], *Hijrah* [migration] and Jihad in the path of Allāh. Whoever abandons the *Jamāʿah*, even the distance of a hand span, will have removed the yoke of Islam from his head, until he returns."[1]

إِنَّ اللَّهَ تَعَالَى أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ يَعْمَلُ بِهِنَّ وَيَأْمُرُ بَنِي إِسْرَائِيلَ يَعْمَلُونَ بِهِنَّ وَذَكَرَ الْحَدِيثَ بِطُولِهِ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَأَنَا آمُرُكُمْ بِخَمْسٍ أَمَرَنِي اللَّهُ تَعَالَى بِهِنَّ: الْجَمَاعَةُ، وَالسَّمْعُ

[1] *Ṣaḥīḥ* [authentic]. Shaykh Albānī declared it authentic in his checking of *Mishkāh* (no. 3694).

وَالطَّاعَةُ، وَالْهِجْرَةُ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ، فَمَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ رَأْسِهِ إِلَّا أَنْ يُرَاجِعَ

**8.** Al-Firyābī narrated to us saying: ʿUbaid Allāh b. ʿUmar al-Qawārirī narrated to us saying: Ḥammād b. Zayd narrated to us saying: Ayyūb narrated to us saying: from Gaylān b. Jarīr from Ziyād b. Riyāḥ al-Qaysī from Abū Hurairah who said:

The Messenger of Allāh (ﷺ) said:

"Whoever departs from obedience, abandons the *Jamāʿah* and dies, then they die a death of the pre-Islamic times of ignorance."[1]

مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ، فَمِيتَته جَاهِلِيَّةٌ

**9.** Abū Bakr ʿAbdullāh b. Abū Dāwūd al-Sijistānī narrated to us saying: Muḥammad b. Bashār and Muḥammad b. al-Muthanna narrated to us saying: Muḥammad b. Jaʿfar narrated to them saying: from Shuʿbah from Gaylān b. Jarīr from Ziyād b. Riyāḥ al-Qaysī from Abū Hurairah who said:

The Messenger of Allāh (ﷺ) said:

"Whoever abandons the *Jamāʿah* and departs from obedience (to the ruler) then dies, they die the death of pre-Islamic times of ignorance. Whoever attacks my nation, the righteous and the wicked alike, sparing not the believers and fulfilling not his promise made with those who have been given a covenant of security, he is not from my nation. Whoever is killed under an unclear banner, getting angry

[1] *Ṣaḥīḥ* [authentic]. Muslim (no. 1848).

due to nationalism, fighting for nationalism and calling to nationalism, they die the death of pre-Islamic times of ignorance."[1] The wording of the *Ḥadīth* is that of Abū Mūsá.

مَنْ فَارَقَ الْجَمَاعَةَ وَخَالَفَ الطَّاعَةَ مَاتَ مِيتَةً جَاهِلِيَّةً وَمَنِ اعْتَرَضَ أُمَّتِي بَرَّهَا وَفَاجِرَهَا لَا يَحْتَشِمُ مِنْ مُؤْمِنِهَا، وَلَا يَفِي لِذِي عَهْدِهَا، فَلَيْسَ مِنْ أُمَّتِي، وَمَنْ قُتِلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ، يَغْضَبُ لِلْعَصَبِيَّةِ وَيُقَاتِلُ لِلْعَصَبِيَّةِ وَيَدْعُو لِعَصَبَةٍ أو قال لعصبية مَاتَ مِيتَةً جَاهِلِيَّةً

**10.** Abū Muḥammad. b. Ṣāʿid narrated to us saying: Muḥammad b. Sulaymān Luwayn narrated to us saying: Ḥammād b. Zayd narrated to us saying: from Ayyūb narrated to us saying: from Gaylān b. Jarīr from Ziyād b. Riyāḥ from Abū Hurairah (رَضِيَٱللَّهُعَنْهُ) who said:

The Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said:

"Whoever departs from obedience and abandons the *Jamāʿah*, and then dies, they die a death of the pre-Islamic times of ignorance."[2]

مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ، مَاتَ مِيتَةً جَاهِلِيَّةً

**11.** Abū Bakr ʿAbdullāh b. Muḥammad b. ʿAbd al-Ḥamīd al-Wāsiṭī narrated to us saying: Abū Hishām al-Rifāʿī narrated to us saying: Abū Bakr b. ʿAyyāsh narrated to us saying: from ʿĀṣim from Zirr from ʿAbdullāh (رَضِيَٱللَّهُعَنْهُ) who said:

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[1] *Ṣaḥīḥ* [authentic]. Muslim (no. 1848).
[2] *Ṣaḥīḥ* [authentic].

"We were sitting with the Prophet (ﷺ) and he recited:

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ

'And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path...'

He drew a line and said: 'This is the Straight Path.' Then he drew [divergent] lines around it, and said: 'These divergent paths, there is not one except that there is a devil upon it, calling to it.'"[1]

كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ فَقَرَأَ: [وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ] فَخَطَّ خَطًّا فَقَالَ: «هَذَا الصِّرَاطُ» ثُمَّ خَطَّ حَوْلَهُ خِطَطًا، فَقَالَ: وَهَذِهِ السُّبُلُ، فَمَا مِنْهَا سَبِيلٌ إِلَّا وَعَلَيْهِ شَيْطَانٌ يَدْعُو إِلَيْهِ

**12.** Ibn 'Abd al-Ḥamīd also narrated to us saying: Zuhayr b. Muḥammad al-Marwazī narrated to us saying: Sulaymān b. Ḥarb informed us saying: Ḥammād b. Zayd narrated to us saying: from 'Āṣim b. Bahdalah from Abū Wā'il from 'Abdullāh who said:

"One day, the Messenger of Allāh (ﷺ) drew a line. He drew this line in the earth with his finger, saying: 'This

[1] *Ṣaḥīḥ Lī Ghayrihi* [authentic due to supporting narrations]. Shaykh Albānī declared it to be *Ṣaḥīḥ Lī Ghayrihi* in his checking of *Takhrīj al-Sunnah* of Ibn Abū 'Āṣim (16 & 17).

is the path of Allāh.' Then he drew lines to the right and left of it, saying: 'These are [divergent] paths, upon each of these paths is a devil calling to it.' Then he recited,

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ
ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

'And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious.'" Meaning these are the lines to the right and the left.[1]

خَطَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا خَطًّا وَقَالَ بِأُصْبُعِهِ عَلَى
الْأَرْضِ خِطَّه قَالَ: «هَذِهِ سَبِيلُ اللَّهِ» ثُمَّ خَطَّ خُطُوطًا عَنْ يَمِينِ الْخَطِّ
وَيَسَارِهِ، وَقَالَ: «هَذِهِ سُبُلٌ عَلَى كُلِّ سَبِيلٍ مِنْهَا شَيْطَانٌ يَدْعُو إِلَيْهِ» ثُمَّ
تَلَا: [وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ
عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ] الْخُطُوطُ الَّتِي عَنْ يَمِنيهِ وَيَسَارِهِ

**13.** Abū Jaʿfar b. Aḥmad b. Isḥāq b. al-Bahlūl al-Qāḍī narrated to us saying: Abū Saʿīd Abdullah b. Saʿīd al-Ashajj narrated to us saying: Abū Khalid al-Aḥmar narrated to us saying: from Mujālid from al-Shaʿbī from Jābir who said:

"We were with the Prophet (ﷺ) and he drew a line and he drew two lines to the right of it and two lines to the left. Then he placed his hand upon the middle line, saying: 'This is the path of Allāh.' Then he read the verse:

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[1] *Ṣaḥīḥ Lī Ghayrihi* [authentic due to supporting narrations].

وَأَنَّ هَٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

'And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become pious.'

كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَخَطَّ خَطًّا، وَخَطَّ خَطَّيْنِ عَنْ يَمِينِهِ، وَخَطَّ خَطَّيْنِ عَنْ يَسَارِهِ ثُمَّ وَضَعَ يَدَهُ فِي الْخَطِّ الْأَوْسَطِ، فَقَالَ: «هَذَا سَبِيلُ اللَّهِ»، ثُمَّ تَلَا هَذِهِ الْآيَةَ: {وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ}

**14.** Al-Firyābī narrated to us saying: Maymūn b. Asbagh and Abū Masʿūd Aḥmad b. al-Farāt both narrated to us saying: ʿAbdullāh b. Ṣāliḥ – Abū Ṣāliḥ – narrated to us saying: Muʿāwīyah b. Ṣāliḥ narrated to us saying: ʿAbd al-Raḥmān b. Jubayr narrated to him from his father from al-Nawwās b. al-Samʿān who said:

"The Messenger of Allāh (ﷺ) said:

'Allāh has given a parable of the straight path. On the two sides of this path, there are two walls and open doors. On these doors, there are draping curtains. On the gate of this path there is a caller saying, 'O people, come and enter the straight path – all together – and do not deviate.' There is also another caller that is above the path, who says when a person wants to open any of these doors, 'Woe to you. Do not open this door, for if you open it, you will enter it.' The (straight) path is Islam, the curtains are Allāh's set limits, and the open doors are Allāh's prohibitions. The

caller at the head of the path is the Book of Allāh and the caller from above the path is the admonition of Allāh, which is present in the heart of every Muslim."[1]

ضَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا وَعَلَى جَنْبَتَيِ الصِّرَاطِ سُورَانِ وَأَبْوَابٌ مُفَتَّحَةٌ وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ: يَا أَيُّهَا النَّاسُ ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تَتَعوجوا وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ، فَإِذَا أَرَادَ إِنْسَانٌ فَتْحَ شَيْءٍ مِنْ تِلْكَ الْأَبْوَابِ قَالَ: وَيْحَكَ لَا تَفْتَحْهُ، فَإِنَّكَ إِنْ تَفْتَحْهُ تَلِجْهُ فَالصِّرَاطُ الْإِسْلَامُ، وَالسُّتُورُ: حُدُودُ اللَّهِ، وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللَّهِ، وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ

**15.** Abū Bakr b. Abū Dāwūd narrated to us saying: Yazīd b. Muḥammad b. ʿAbd al-Ṣamad narrated to us saying: Ādam b. Abū Iyās narrated to us saying: al-Layth b. Sʿad narrated to us saying: from Muʿāwīyah b. Ṣāliḥ from ʿAbd al-Raḥmān b. Jubayr from his father from al-Nawwās b. al-Samʿān al-Anṣārī who said:

"The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

'Allāh has given a parable of the straight path. On the two sides of this path, there are two walls containing doors. On these doors, there are draping curtains. On the gate of this path there is a caller saying, 'O people, come and enter the straight path – all together – and do not deviate.' There is also another caller that is above the path, who says when a person wants to open any of these doors, 'Woe to you. Do

[1] *Ṣaḥīḥ* [authentic]. Shaykh Albānī declared it to be *Ṣaḥīḥ* meeting the conditions of Muslim in his checking of *Takhrīj al-Sunnah* of Ibn Abū ʿĀṣim (18).

not open this door; for if you open it, you will enter it.' The (straight) path is Islam, the curtains[1] are Allāh's set limits, and the open doors are Allāh's prohibitions. The caller at the head of the path is the Book of Allāh and the caller from above the path is the admonition of Allāh, which is present in the heart of every Muslim."[2]

ضَرَبَ اللَّهُ مَثَلًا صِرَاطًا مُسْتَقِيمًا وَعَلَى جَنَبَتَيِ الصِّرَاطِ سُورَانِ بَيْنَهُمَا أَبْوَابٌ مُفَتَّحَةٌ وَعَلَى الْأَبْوَابِ سُتُورٌ مُرْخَاةٌ وَعَلَى بَابِ الصِّرَاطِ دَاعٍ يَقُولُ: يَا أَيُّهَا النَّاسُ ادْخُلُوا الصِّرَاطَ جَمِيعًا وَلَا تَتَعوجوا وَدَاعٍ يَدْعُو مِنْ فَوْقِ الصِّرَاطِ، فَإِذَا أَرَادَ إِنْسَانٌ فَتْحَ شَيْءٍ مِنْ تِلْكِ الْأَبْوَابِ قَالَ: وَيْحَكَ لَا تَفْتَحْهُ، فَإِنَّكَ إِنْ تَفْتَحْهُ تَلِجْهُ فَالصِّرَاطُ الْإِسْلَامُ، وَالسُّتُورُ: حُدُودُ اللَّهِ، وَالْأَبْوَابُ الْمُفَتَّحَةُ مَحَارِمُ اللَّهِ، وَذَلِكَ الدَّاعِي عَلَى رَأْسِ الصِّرَاطِ كِتَابُ اللَّهِ، وَالدَّاعِي مِنْ فَوْقِ الصِّرَاطِ وَاعِظُ اللَّهِ فِي قَلْبِ كُلِّ مُسْلِمٍ

**16.** Al-Firyābī narrated to us saying: 'Uthmān b. Abū Shaybah narrated to us saying: Jarīr narrated to us saying: from Manṣūr from Abū Wā'il who said that 'Abdullāh said:

"Indeed, the straight path is surrounded by devils, calling out: 'O slave of Allāh, come towards this path,' in order to block people from the path of Allāh. Therefore, cling to the rope of Allāh, as it is the Book of Allāh."[3]

[1] In some versions of this *ḥadīth* 'the two walls' is mentioned.

[2] *Ṣaḥīḥ* [authentic].

[3] *Ṣaḥīḥ* [authentic].

إِنَّ هَذَا الصِّرَاطَ مُحْتَضَرٌ يَحْضُرُهُ الشَّيَاطِينُ يُنَادُونَ: يَا عَبْدَ اللَّهِ هَلُمَّ هَذَا الصِّرَاطَ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ، فَاعْتَصِمُوا بِحَبْلِ اللَّهِ فَإِنَّ حَبْلَ اللَّهِ هُوَ كِتَابُ اللَّهِ

**17.** Abū Shuʿayb ʿAbdullāh b. al-Ḥasan al-Ḥarrānī narrated to us saying: my grandfather narrated to us saying: Mūsá b. Aʿyan narrated to us saying: from Ismāʿīl b. Abū Khālid from Mujālid b. Saʿīd from al-Shaʿbī from Thābit b. Quṭbah that ʿAbdullāh b. Masʿūd said during his sermon:

"O mankind, cling to obedience and the *Jamāʿah*. Verily, it is the rope of Allāh, with which Allāh commanded. That which you detest about the *Jamāʿah* is better than what you love of splitting."[1]

يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالطَّاعَةِ وَالْجَمَاعَةِ، فَإِنَّهَا حَبْلُ اللَّهِ الَّذِي أَمَرَ بِهِ، وَمَا تَكْرَهُونَ فِي الْجَمَاعَةِ خَيْرٌ مِمَّا تُحِبُّونَ فِي الْفُرْقَةِ

**18.** Abū Bakr ʿAbdullāh b. Muḥammad b. ʿAbd al-Ḥamīd al-Wāsiṭī narrated to us saying: Zuhayr b. Muḥammad al-Marwazī narrated to us saying: ʿAbdullāh b. Mūsá narrated to us saying: from ʿĪsá al-Hannāṭ from al- Shaʿbī who said:

"It used to be said, 'Whoever desires the best part of Paradise, then let him cling to the *Jamāʿah* of the Muslims."[2]

مَنْ أَرَادَ بُحْبَحَةَ الْجَنَّةِ فَعَلَيْهِ بِجَمَاعَةِ الْمُسْلِمِينَ

[1] The chain is *Ḥasan* [sound].

[2] The chain is *Ḍaʿīf Jiddan* [very weak]. In the chain is ʿĪsá al-Hannāṭ, and his narrations are rejected.

**19.** Ibn ʿAbd al-Ḥamīd also narrated to us saying: Zuhayr b. Muḥammad narrated to us saying: Sulaymān b. Ḥarb narrated to us saying: Hammad b. Zayd narrated to us saying: from ʿĀṣim al-Aḥwal who said that Abū ʿĀliyah said:

> "Learn Islam. If you learn it, do not depart from it. Cling to the straight path, as verily it is Islam. Do not deviate to the right or the left of this path. Cling to the Sunnah of your Prophet (ﷺ) and that which his Companions were upon. Indeed, we read the Qur'ān fifteen years before they perpetrated this act. Beware of these innovations that incite hatred and animosity between the people." He said, "I narrated this to al-Ḥasan, and he said: 'He spoke the truth and offered sincere advice.' I narrated this to Ḥafṣah Bint Sirīn, and she said: 'O my son, did you narrate this to Muḥammad?' I said: 'No.' She said: 'Then inform him.'"[1]

تَعَلَّمُوا الْإِسْلَامَ، فَإِذَا تَعَلَّمْتُمُوهُ فَلَا تَرْغَبُوا عَنْهُ، وَعَلَيْكُمْ بِالصِّرَاطِ الْمُسْتَقِيمِ فَإِنَّهُ الْإِسْلَامُ، وَلَا تحرفوا الصِّرَاطَ يَمِينًا وَلَا شِمَالًا، وَعَلَيْكُمْ بِسُنَّةِ نَبِيِّكُمْ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي عَلَيْهَا أَصْحَابُهُ، فَإِنَّا قَدْ قَرَأْنَا الْقُرْآنَ مِنْ قَبْلِ أَنْ يَفْعَلُوا الَّذِي فَعَلُوهُ خَمْسَ عَشْرَةَ سَنَةً، وَإِيَّاكُمْ وَهَذِهِ الْأَهْوَاءَ الَّتِي تُلْقِي بَيْنَ النَّاسِ الْعَدَاوَةَ وَالْبَغْضَاءَ قَالَ: فَحَدَّثْتُ بِهِ الْحَسَنَ فَقَالَ: صَدَقَ وَنَصَحَ، وَحَدَّثْتُ بِهِ حَفْصَةَ بِنْتَ سِيرِينَ، فَقَالَتْ: يَا بُنَيَّ أَحَدَّثْتَ بِهَذَا مُحَمَّدًا؟ قُلْتُ: لَا، قَالَتْ: فَحَدِّثْهُ إِذَنْ

Muḥammad b. al-Ḥusayn (رَحِمَهُ ٱللَّهُ) said:

> "A sign that Allāh wants good for a person is that the individual treads this path: The Book of Allāh, the *Sunan*

[1] *Ṣaḥīḥ* [authentic].

of the Messenger of Allāh (ﷺ) and the *Sunan* of his Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) and those who followed them in goodness; and to what the Imāms of the Muslims were upon in each land up until the latter scholars such as al-Awzāʿī, Sufyān al-Thawrī, Mālik b. Anas, al-Shāfiʿī, Aḥmad b. Ḥanbal, al-Qāsim b. Sallām and those who were upon the same path as theirs. Furthermore, that they abandon every doctrine denounced by these scholars.

**We will clarify exactly what they were pleased with – if Allāh wills."**

## 3. Chapter:
## Mention of the Splitting of the Nations in Their Religion and the Extent of the Splitting of This Nation

Muḥammad b. al-Husayn (رَحِمَهُ ٱللَّهُ) said:

"The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) informed that the nation of Mūsá (عَلَيْهِ ٱلسَّلَامُ) differed [and split] into seventy-one sects, all in the Fire except one. He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) informed that the nation of ʿĪsá (عَلَيْهِ ٱلسَّلَامُ) differed [and split] into seventy-two sects, seventy-one in the Fire and one in Paradise.

He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

"My nation will surpass the two groups, as they exceed them by one sect: Seventy-two of them are in the Fire and one in Paradise."

He was then asked (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) about the saved sect, and he said in the *Ḥadīth*:

"They are upon what I and my Companions are upon."

In another *Ḥadīth*:

"They are the main body."

In another *Ḥadīth*, he said:

"One is in Paradise, and they are the *Jamāʿah*."

I say: The meaning of these [narrations] is the same – if Allāh wills.

**20.** Abū Bakr b. Abū Dāwūd narrated to us saying: al-Musayyib b. al-Wāḍiḥ narrated to us saying: I heard Yūsuf b. Asbāṭ say:

"The origins of innovations are four: the *Rawāfiḍ*, the *Khawārij*, the *Qadarīyah* and the *Murjī'ah*. Then from each sect there branched eighteen sects. This is seventy-two sects, and the seventy-third is the *Jamā'ah* about which the Prophet (ﷺ) said: 'It is the saved sect.'"[1]

أُصُولُ الْبِدَعِ أَرْبَعٌ: الرَّوَافِضُ، وَالْخَوَارِجُ، وَالْقَدَرِيَّةُ، وَالْمُرْجِئَةُ، ثُمَّ تَتَشَعَّبُ كُلُّ فِرْقَةٍ ثَمَانِي عَشْرَةَ طَائِفَةً، فَتِلْكَ اثْنَتَانِ وَسَبْعُونَ فِرْقَةً، وَالثَّالِثَةُ وَالسَّبْعُونَ الْجَمَاعَةُ الَّتِي قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّهَا النَّاجِيَةُ

**21.** Abū Muḥammad 'Abdullāh b. Ṣāliḥ al-Bukharī informed us saying: 'Abdah b. 'Abd al-Raḥīm al-Marwazi narrated to us saying: al-Naḍr b. Shumayl informed us saying: Muḥammad b. 'Amr narrated to us saying: from Abū Salamah from Abū Hurairah who said:

The Messenger of Allāh (ﷺ) said:

"The Jews and the Christians split into seventy-one and seventy-two sects. My nation will split into seventy-three sects."[2]

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[1] *Ḥasan* [sound].

[2] *Ḥasan* [sound]. Shaykh Albānī declared it to be *Ḥasan* [sound] al-Ṣaḥīḥah (203).

تَفَرَّقَ الْيَهُودُ وَالنَّصَارَى عَلَى إِحْدَى واثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً

**22.** Abū Bakr b. Abū Dāwūd narrated to us saying: Ali b. Khasram narrated to us saying: al-Faḍl b. Mūsá informed us saying: Muḥammad b. 'Amr narrated to us saying: from Abū Salamah from Abū Hurairah (رَضِيَ اللَّهُ عَنْهُ) who said:

The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

"The Jews split into seventy-one sects or seventy-two sects. The Christians split into seventy-one sects or seventy-two sects. My nation will split into seventy-three sects."[1]

تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى أَوِ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَاخْتَلَفَتِ النَّصَارَى عَلَى إِحْدَى أَوِ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً، وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً

**23.** Abū 'Abdullāh Aḥmad b. al-Ḥasan b. 'Abd al-Jabbār al-Ṣūfī informed us saying: al-Haytham b. Khārijah narrated to us saying: Ismā'īl b. 'Ayyāsh narrated to us saying: from 'Abd al-Raḥmān b. Ziyād b. An'um from 'Abdullāh b. Yazīd from 'Abdullah b. 'Amr (رَضِيَ اللَّهُ عَنْهُ) who said that:

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

"What befell the Children of Isrā'īl will befall my nation. The Children of Isrā'īl split into seventy-two sects. Indeed, my nation will split into seventy-three sects. They will exceed them. All of them are in the Fire except one sect." They said: 'O Messenger of Allāh, who is this one?' He

[1] *Ḥasan* [sound].

replied (ﷺ): "What I am upon and my Companions."[1]

لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ: تَفَرَّقَ بَنُو إِسْرَائِيلَ عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً وَسَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ تَزِيدُ عَلَيْهِمْ، كُلُّهَا فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً، فَقَالُوا: مَنْ هَذِهِ الْمِلَّةُ الْوَاحِدَةُ؟ قَالَ: مَا أَنَا عَلَيْهَا وَأَصْحَابِي

**24.** Abū Faḍl Jaʿfar b. Muḥammad al-Ṣandalī narrated to us saying: Abū Bakr b. Zanjawayh narrated to us saying: Muḥammad b. Yusuf al-Firyābī narrated to us saying: Sufyān – meaning al-Thawrī – narrated to us saying: from ʿAbd al-Raḥmān b. Ziyād from ʿAbdullāh b. Yazīd from ʿAbdullah b. ʿAmr who said that:

The Messenger of Allāh (ﷺ) said:

"What befell the Children of Isrāʾīl will befall my nation, in the same manner, step by step. The Children of Isrāʾīl split into seventy-two sects. Indeed, my nation will split into seventy-three sects. All of them are in the Fire except one sect." They said: 'O Messenger of Allāh, who are they?' He replied (ﷺ): "What I am upon and my Companions are upon today."[2]

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[1] *Ḥasan Lī Ghayrihi* [sound due to supporting narrations]. The chain is [*Ḍaʿīf*] weak. The narrator ʿAbd al-Raḥmān b. Ziyād b. Anʿum al-Ifrīqī is weak. However, some scholars have declared this *ḥadīth* to be *Ḥasan* [sound] in light of the supporting narrations. *Al-Ṣaḥīḥah* (204).

[2] *Ḥasan Lī Ghayrihi* [sound]. See notes on previous *ḥadīth*. *Al-Ṣaḥīḥah* (204).

لَيَأْتِيَنَّ عَلَى أُمَّتِي مِثْلُ مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ مِثْلًا بِمِثْلٍ حَذْوَ النَّعْلِ بِالنَّعْلِ، وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً، كُلُّهَا فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً» قِيلَ: مَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَا أَنَا عَلَيْهِ الْيَوْمَ وَأَصْحَابِي

**25.** i. Abū Shu'ayb 'Abdullāh b. al-Ḥasan al-Ḥarrānī narrated to us saying: 'Āṣim b. 'Alī narrated to us saying: Abū M'ashar narrated to us saying…

ii. Abū 'Abdullāh Aḥmad b. al-Ḥasan b. 'Abd al-Jabbār al-Ṣūfī narrated to us saying: Muḥammad b. Bakkār narrated to us saying: Abū M'ashar narrated to us saying: from Ya'qūb b. Zayd b. Ṭalhah from Zayd b. Aslam from Anas b. Mālik (رَضِيَ ٱللَّهُ عَنْهُ) who mentioned a long *Ḥadīth*, part of it was that:

The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) mentioned to them the nations saying, "The nation of Mūsá (عَلَيْهِ ٱلسَّلَامُ) split into seventy-one sects. Seventy are in the Fire and one is in Paradise. The nation of 'Īsá (عَلَيْهِ ٱلسَّلَامُ) split into seventy-two sects. Seventy-one are in the Fire and one is in Paradise."

The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

"My nation will surpass the two groups by one sect. Seventy-two of them are in the Fire and one is in Paradise." They said: 'O Messenger of Allāh, who are they?' He replied: "They are the *Jamā'ah*."[1]

[1] *Ṣaḥīḥ Lī Ghayrihi* [authentic due to other narrations]. The chain is [*Ḍa'īf*] weak. The narrator Abū M'ashar is weak. Refer to *Al-Ṣaḥīḥah* (204).

Yaʿqūb b. Zayd said:

When ʿAlī b. Abū Ṭālib used to narrate this *Ḥadīth* from the Messenger of Allāh (ﷺ) he would also recite the Qur'ān, relating to this:

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of the people of Mūsá (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge men with truth and justice).

Then he would mention the nation of ʿĪsá, and he would recite:

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَاةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ، مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ

And if only the people of the Scripture had believed (in Muḥammad) and warded off evil (sin, ascribing partners to Allāh) and had become pious. We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise). And if only they had acted according to the *Taurāh* (Torah), the *Injīl* (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ān), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course, but many of them do evil deeds.

Then he would mention our nation and he would recite:

وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

> And of those whom We have created, there is a community who guides (others) with the truth and establishes justice therewith.

**26.** Abū ʿUbaid ʿAlī b. al-Husayn b. Ḥarb al-Qāḍī informed us saying: al-Ḥasan b. Muḥammad b. al-Ṣabbāh al-Zaʿfarānī narrated to us saying: Shabābah, meaning Ibn Sawār narrated to us saying: Sulaymān b. Ṭarīf narrated to us saying: from Anas b. Mālik who said:

The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

"O Ibn Sallām, into how many [sects] did the Children of Isrāʾīl split?" He said: "Seventy-one sects or seventy-two sects. All of them bore witness that the others were upon misguidance." They said, "Can you inform us of the state of your nation when they split after you have departed from this world?"

The Prophet of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

"Certainly. Indeed, the Children of Isrāʾīl split as you mentioned; and my nation will split as the Children of Isrāʾīl split. However, there will be an additional sect, which was not present among the Children of Isrāʾīl."[1] And he mentioned the *Ḥadīth*.

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[1] *Ḍaʿīf* [weak]. The narrator Sulaymān b. Ṭarīf is weak. *Al-Ṣaḥīḥah* (1/406).

**27.** Abū 'Abdullāh Aḥmad b Abū 'Awf al-Bazūrī narrated to us saying: Suwayd b. Sa'īd narrated to us saying: Mubārak b. Suḥaym narrated to us saying: from 'Abd al-'Azīz b. Ṣuhayb from Anas that:

The Prophet (ﷺ) said:

"The Children of Isrā'īl split into seventy-one sects. Verily, my nation will split into seventy-three sects; all of them in the Fire except the main body."[1]

افْتَرَقَتْ بَنُو إِسْرَائِيلَ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا السَّوَادَ الْأَعْظَمَ

**28.** Abū Bakr 'Abdullāh b. Muḥammad b. 'Abd al-Ḥamīd al-Wāsiṭī narrated to us saying: Zuhayr b. Muḥammad al-Marwazī narrated to us saying: Aḥmad b. 'Abdullāh b. Yūnus narrated to us saying: Abū Bakr b. 'Ayyāsh narrated to us saying: from Mūsá b. 'Ubaydah from the daughter of S'ad from her father who said:

The Messenger of Allāh (ﷺ):

"The Children of Isrā'īl split into seventy-one sects. The nights and days will not cease until my nation will split like that [or he said, 'similar to this']. Each sect is in the Fire except for one, and it is the *Jamā'ah.*"[2]

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[1] *Ḥasan Lī Ghayrihi* [sound due to supporting narrations]. The chain itself is very [*Ḍa'īf*] weak. The narrator Mubārak b. Suḥaym is weak.
[2] *Ṣaḥīḥ Lī Ghayrihi* [authentic due to other narrations]. The chain is [*Ḍa'īf*] weak. The narrator Mūsá b. 'Ubaydah is weak.

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " افْتَرَقَتْ بَنُو إِسْرَائِيلَ عَلَى إِحْدَى وَسَبْعِينَ مِلَّةً، وَلَنْ تَذْهَبَ الْأَيَّامُ وَاللَّيَالِي حَتَّى تَفْتَرِقَ أُمَّتِي عَلَى مِثْلِهَا أَوْ قَالَ: عَنْ مِثْلِ ذَلِكَ , وَكُلُّ فِرْقَةٍ مِنْهَا فِي النَّارِ إِلَّا وَاحِدَةً وَهِيَ الْجَمَاعَةُ

**29.** Ibrahīm b. Mūsá al-Jawzī narrated to us saying: Muḥammad b. Harūn – Abū Nashīṭ – and Ibrahīm b. Hānī al-Naysābūrī both narrated to us saying: Abū al-Mughīrah narrated to us saying: Ṣafwān narrated to us saying: Azhar b. ʿAbdullāh al-Ḥarāzī narrated to me saying: from Abū ʿĀmir al-Hawzanī from Muʿāwīyah b. Abū Sufyan that:

"He [Muʿāwīyah b. Abū Sufyan] stood among us, after he led the people in the *Dhuhr* prayer in Makkah, and said, 'Indeed, the Messenger of Allāh (ﷺ) stood among us and said, 'Verily, the People of the Book who came before you split into seventy-two sects, and this nation will be split into seventy-three. Seventy-two of them are in the Fire and one of them are in Paradise; and it is the *Jamāʿah*.''"[1]

أَلَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَامَ فِينَا فَقَالَ: «أَلَا إِنَّ مَنْ كَانَ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً، وَإِنَّ هَذِهِ الْأُمَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ، اثْنَتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ، وَهِيَ الْجَمَاعَةُ

Muḥammad b. al-Husayn (رَحِمَهُ ٱللَّهُ) said:

May Allāh have mercy upon the servant who is wary of these sects, stays far away from innovations, adheres [to the

[1] *Ṣaḥīḥ* [authentic]. *Al-Ṣaḥīḥah* (204).

texts], does not innovate and clings to the narrations; he pursues the straight path and seeks the aid of His Generous Guardian.

**30.** Abū Bakr b. Abū Dāwūd al-Sijistānī narrated to us saying: Muḥammad b. Bashār narrated to us saying: Muʿādh narrated to us saying: Ibn ʿAwn narrated to us saying: from Muḥammad – meaning Ibn Sirīn – who said:

"If a man adheres to the narrations, then he is upon the correct path."[1]

إِذَا كَانَ الرَّجُلُ عَلَى الْأَثَرِ فَهُوَ عَلَى الطَّرِيقِ

[1] *Ṣaḥīḥ* [authentic].

## 4. Chapter:
## Mention of the Prophet's Fear for His Nation and Him Warning Them from the Ways of the Previous Nations

**31.** Aḥmad b. Yaḥyá al-Ḥulwanī narrated to us saying: Aḥmad b. ʿAbdullah b. Yūnus narrated to us saying: Ibn Abū Dh'ib narrated to us saying: from Saʿīd al-Maqburī from Abū Hurairah who said:

The Messenger of Allāh (ﷺ) said:

"My nation will surely imitate the deeds of the previous nations and generations and follow them very closely, handspan by handspan, cubit by cubit." It was said, 'O Allāh's Messenger (ﷺ), are you referring to what was done by the Persians and the Romans?' The Prophet (ﷺ) replied, "Which people can it be other than them?"[1]

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَيَأْخُذَنَّ أُمَّتِي بِأَخْذِ الْأُمَمِ وَالْقُرُونِ قَبْلَهَا شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ» قِيلَ: يَا رَسُولَ اللَّهِ، كَمَا فَعَلَتْ فَارِسُ وَالرُّومُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: وَمَنِ النَّاسُ إِلَّا أُولَئِكَ؟

**32.** Abū Bakr ʿAbdullāh b. Muḥammad b. ʿAbd al-Ḥamīd al-Wāsiṭī narrated to us saying: Zuhayr b. Muḥammad al-Marwazī narrated to us saying: Sunayd b. Dāwūd informed us saying: Ḥajjāj narrated to me saying: Ibn Juraij narrated to me saying: Ziyad b. Sʿad informed me saying: from Muḥammad b. Zayd b. al-Muhajir from Abū Saʿīd al-Maqburi from Abu Hurairah who said:

The Prophet (ﷺ) said:

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[1] *Ṣaḥīḥ* [authentic]. Bukharī (7319). Look at the comments of Shaykh Albānī on al-Ṭahawīyah (p. 260).

"You will certainly follow the ways of those who came before you, handspan by handspan, cubit by cubit and *Bā'* by *Bā'*, even if they entered a lizard hole you will enter it too."[1]

لَتَتَّبِعُنَّ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ وَبَاعًا بِبَاعٍ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمُوهُ

**33.** Ibn 'Abd al-Ḥamīd also narrated to us saying: Zuhayr b. Muḥammad narrated to us saying: Ismā'īl b. Abū Awais informed us saying: Kathīr b. 'Abdullah b. 'Amr b. 'Awf al-Muzanī narrated to us saying: from his father from his grandfather who said:

"We were sitting around the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in his Masjid in Madīnah, and Jibrīl came with revelation – and he mentioned a long *Ḥadīth* in which he said: 'Jibrīl came to help you implement your religion [correctly]. You will surely walk upon the paths of the people who came before you, footstep by footstep; and you will surely imitate their ways, handspan by handspan, cubit by cubit and Bā' by Bā', even if they entered a lizard hole you will enter it too.'"[2]

كُنَّا قُعُودًا حَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسْجِدِهِ بِالْمَدِينَةِ، فَجَاءَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ بِالْوَحْيِ، فَذَكَرَ حَدِيثًا طَوِيلًا قَالَ فِيهِ: جَاءَكُمْ جِبْرِيلُ عَلَيْهِ السَّلَامُ يَتَعَاهَدُ دِينَكُمْ «لَتَسْلُكُنَّ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ حَذْوَ

[1] *Ṣaḥīḥ* [authentic]. Shaykh Albānī authenticated it in *al-Sunnah* of Ibn Abū 'Āṣim (72).

[2] *Ḍa'īf Jiddan* [very weak]. The narrator Kathīr b. 'Abdullah is weak. Shaykh Albānī declared it weak in *al-Sunnah* of Ibn Abū 'Āṣim (45).

النَّعْلِ بِالنَّعْلِ وَلَتَأْخُذُنَّ بِمِثْلِ أَخْذِهِمْ، إِنْ شِبْرًا بِشِبْرٍ، وَإِنْ ذِرَاعًا بِذِرَاعٍ، وَإِنْ بَاعًا بِبَاعٍ، حَتَّى لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَدَخَلْتُمْ فِيهِ

**34.** Abū al-Qāsim 'Abdullāh b. Muḥammad b. 'Abd al-'Azīz al-Baghawī informed us saying: 'Alī b. al-J'ad narrated to us saying: 'Abd al-Ḥamīd b. Bahrām informed us saying: Shahr – meaning Ibn Ḥawshab – narrated to us saying: 'Abd al-Raḥmān b. Ghanm narrated to us saying that Shadād b. Aws narrated to him from:

The Messenger of Allāh (ﷺ) that he said:

"The vilest of this nation will carry the ways of those who came before them, like one feather of an arrow matches another."[1]

لَيَحْمِلَنَّ شِرَارُ هَذِهِ الْأُمَّةِ عَلَى سُنَنِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ حَذْوَ الْقُذَّةِ بِالْقُذَّةِ

**35.** Isḥāq b. Abū Ḥasān al-Anmāṭī narrated to us saying: Hishām b. 'Ammār al-Dimashqī narrated to us saying: 'Abd al-Ḥamīd b. Ḥabīb b. Abū al-'Ishrīn narrated to us saying: al-Awzā'ī narrated to us saying: Yūnus b. Yazid narrated to us saying: from Zuhrī from al-Ṣunābiḥī from Ḥudhayfah b. al-Yamān who said:

"You will surely follow the ways of those who came before you, footstep by footstep. You will not escape their path and it will not escape you. The knots of Islam will certainly be untied, knot by knot. The first to be untied will be *Khushū'* [submissiveness in Prayer], until you will not find a person possessing *Khushū'*. A people will say, 'There is no hypocrisy

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[1] *Ṣaḥīḥ Lī Ghayrihi* [authentic due to supporting narrations]. Shaykh Albānī declared this *ḥadīth* to be authentic in *al-Ṣaḥīḥah* (3312).

remaining in the nation of Muḥammad.' What about the [neglect visible in the] five daily Prayers? The people who came before us went astray to such a degree that none among them prayed a Prayer. They are the deniers of the Divine Decree; they are among the reasons for the appearance of the Dajjāl. Allāh has made it incumbent upon Himself to place them in the ranks of the Dajjāl."[1]

لَتَتَّبِعُنَّ أَثَرَ مَنْ كَانَ قَبْلَكُمْ حَذْوَ النَّعْلِ بِالنَّعْلِ، لَا تُخْطِئُونَ طَرِيقَتَهُمْ وَلَا تُخْطِئَنَّكُمْ، وَلَتُنْتَقَضَنَّ عُرَى الْإِسْلَامِ عُرْوَةً فَعُرْوَةً، وَيَكُونُ أَوَّلَ نَقْضِهَا الْخُشُوعُ حَتَّى لَا يُرَى خَاشِعًا، وَحَتَّى يَقُولَ أَقْوَامٌ: ذَهَبَ النِّفَاقُ مِنْ أُمَّةِ مُحَمَّدٍ فَمَا بَالُ الصَّلَوَاتِ الْخَمْسِ؟ لَقَدْ ضَلَّ مَنْ كَانَ قَبْلَنَا حَتَّى مَا يُصَلُّونَ بصلاة بَيْنَهُمْ أُولَئِكَ الْمُكَذِّبُونَ بِالْقَدَرِ، وَهُمْ أَسْبَابُ الدَّجَّالِ، وَحَقٌّ عَلَى اللهِ أَنْ يُلْحِقَهُمْ بِالدَّجَّالِ

Muḥammad b. al-Ḥusayn (رَحِمَهُ ٱللَّهُ) said:

If an astute person of knowledge was to examine the affair of this nation, they would realize that the majority – that which is common among them – proceed upon the ways of the people of the two Books, just as the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said, upon the ways of Kisra and Qayṣar, and upon the ways of the people of pre-Islamic times of ignorance.

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[1] *Ṣaḥīḥ* [authentic]. Shaykh Rabīʿ stated: "This *ḥadīth* is has the ruling of bring *Marfūʿ* [from the Prophet], as this could not be stated based solely on opinion." [1/84]

This is [visible] in the Sultanate and their rulings and in the judgements of the administrators, governors and others. [It is visible] at times of affliction and celebrations, and in matters of accommodation, clothing, adornment, eating, drinking, feasts, transportation, the servants [workforce], gatherings, social communication, buying, selling and earnings and from many other angles.

These affairs occur between them in a manner that opposes the Book and the Sunnah; rather, they occur in similar ways to those who came before us, as the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) stated – and Allāh's aid is sought. How few are those who escape this tribulation, which is prevalent among the people; and none truly recognize this except for an astute person who has been disciplined by knowledge. Allāh is the One Who grants success and assists to attain what is correct.

## 5. Chapter:
## Condemnation of the Khawārij and Their Evil Beliefs, and the Permissibility of Fighting Them and the Reward for the One Who Kills Them or Is Killed by Them

Muḥammad b. al-Ḥusayn (رَحِمَهُ ٱللَّهُ) said:

The scholars of the past and present are in agreement that the *Khawārij* are an evil people who disobey Allāh and His Messenger (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ), even though they pray, fast and strive in worship, as this does not benefit them. They pretend to enjoin the good and forbid vice, but this does not benefit them because they are a people who distort the meanings of the Qur'ān to suit their desires, deceiving the Muslims.

Allāh (تعالى) warned against them, His Messenger (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ) warned against them, the Rightly Guided Caliphs after him warned us against them, and the Companions and those who followed them in goodness warned us against them. The *Khawārij* are vile, filthy and repugnant. Those upon the ideology of the *Khawārij* inherit this doctrine – past and present – and thus rebel against the Muslim leaders and rulers and proclaim the killing of the Muslims to be lawful.

Their [ideological] forefather appeared at the time of the Messenger of Allāh (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ). He was a man[1] who verbally defamed the Messenger of Allāh (صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ), while he was distributing the war booty, saying:

'O Muḥammad, be just. I do not see you to be just.'

[1] He was Dhū al-Khawayṣirah.

The Messenger of Allāh (ﷺ) said:

'Woe to you. Who is just, if I am not just?'

'Umar (رضي الله عنه) wanted to kill him, but the Messenger of Allāh prevented him from doing so. He (ﷺ) informed that as it relates to this individual and his followers, one of you will look down on his prayer and fasting in comparison to their prayers and fasting; and [he (ﷺ) informed] that they will depart from the religion.

In a number of *aḥādīth*, the Messenger of Allāh (ﷺ) ordered that they be fought, and he (ﷺ) clarified the excellence of those who kill them or are killed by them.[1]

Afterwards, they appeared from different lands and united, under the pretense of enjoining the good and forbidding vice, until they arrived in Madīnah, where they murdered 'Uthmān b. 'Affān (رضي الله عنه). The Companions who were in Madīnah strove to prevent his murder, but they were unable.

Then they rebelled against 'Alī b. Abū Ṭālib (رضي الله عنه), the Leader of the Believers, as they were dissatisfied with his judgement, proclaiming their slogan saying:

'There is no rule except for Allāh.'

'Alī (رضي الله عنه) said:

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[1] This falls under the jurisdiction of the Muslim ruler, and those who they designate for this task.

'A statement of truth but the intent is false.'

ʿAlī (رَضِيَ ٱللَّهُ عَنْهُ) fought against them, and Allāh honored him to kill them; and he narrated from the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) the excellence of those who kill them or are killed by them. The Companions also fought along with ʿAlī against them. Thus, ʿAlī's (رَضِيَ ٱللَّهُ عَنْهُ) sword against the *Khawārij* will continue to be a sword of truth until the hour is established.

## 6. Chapter:
## Mention of the Sunan and Narrations Pertaining to What We Mentioned

**36.** Abū Bakr b. Abū Dāwūd narrated to us saying: 'Īsá b. Ḥammād Zughbah narrated to us saying: Layth b. S'ad informed us saying: from Yaḥyá b. Sa'īd from Abū Zubayr from Jābir b. 'Abdullāh who said:

"A man came to the Messenger of Allāh (ﷺ) on his way back from *Ḥunayn*, and there was some silver in the garments of the Messenger of Allāh (ﷺ). The Messenger of Allāh (ﷺ) would take a handful from this and distribute it. The man said, 'O Muḥammad, be just.' He replied: 'Woe to you. Who is just, if I am not just? I would be lost and doomed if I was not just.' Upon this 'Umar b. al-Khaṭṭāb (رضي الله عنه) said, 'Permit me to kill this hypocrite, O Messenger of Allāh.' He (ﷺ) said: "May Allāh forbid that the people say that I kill my Companions. This man and his followers will recite the Qur'ān, but it [i.e. the religion] will not go beyond their throats. They pass through it just as the arrow passes through the prey.""[1]

أَتَى رَجُلٌ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عِنْدَ مُنْصَرَفِهِ مِنْ حنين، وَفِي ثَوْبِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِضَّةٌ، وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقْبِضُ مِنْهَا فَيُعْطِي مِنْهَا، فَقَالَ: يَا مُحَمَّدُ، اعْدِلْ فَقَالَ: «وَيْلَكَ وَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ؟ لَقَدْ خِبْتُ وَخَسِرْتُ إِذَا لَمْ أَكُنْ أَعْدِلُ» فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عنه: يَا رَسُولَ اللَّهِ دَعْنِي فَأَقْتُلَ هَذَا الْمُنَافِقَ فَقَالَ:

[1] *Ṣaḥīḥ* [authentic]. Muslim (1063).

مَعَاذَ اللَّهِ أَن يَتَحَدَّثَ النَّاسُ أَنِّي أَقْتُلُ أَصْحَابِي إِنَّ هَذَا وَأَصْحَابَهُ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنهُ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

**37.** Abū Aḥmad Harūn b. Yūsuf narrated to me saying: Ibn Abū ʿUmar – meaning Muḥammad al-ʿAdanī – narrated to us saying: Sufyān b. ʿUyainah narrated to us saying: from Abū Zubayr from Jābir who said:

"The Messenger of Allāh (ﷺ) was dividing the war booty in *Jiʿrānah* – the spoils from *Ḥunayn* and gold nuggets were in Bilal's lap. A man said, 'Be just, O Messenger of Allāh, as you are not being just.' He said, 'Woe to you. Who is just, if I am not just?' Upon this ʿUmar said, 'Permit me to strike his neck, O Messenger of Allāh.' He (ﷺ) said: 'No. Leave him. This man has some companions who recite the Qur'ān, but it does not go beyond their collarbones. They will pass through the religion like an arrow passes through its prey.'"[1]

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْسِمُ الْغَنَائِمَ بِالْجِعْرَانَةِ، غَنَائِمَ حُنَيْنٍ، وَالتِّبْرُ فِي حِجْرِ بِلَالٍ، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ، اعْدِلْ، فَإِنَّكَ لَمْ تَعْدِلْ قَالَ: «وَيْلَكَ، فَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ؟» فَقَالَ عُمَرُ: دَعْنِي يَا رَسُولَ اللَّهِ أَضْرِبْ عُنُقَهُ، فَقَالَ: «لَا، دَعْهُ فَإِنَّ هَذَا فِي أَصْحَابٍ لَهُ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

**38.** Abū Bakr ʿAbdullāh b. Muḥammad b. ʿAbd al-Ḥamīd al-Wāsiṭī narrated to us saying: Ibn al-Muqri narrated to us saying: Sufyān b. ʿUyainah narrated to us saying: from Abū Zubayr from Jābir who said:

[1] *Ṣaḥīḥ* [authentic].

"The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was dividing the war booty in *Jiʿrānah*, and a man stood up, saying: 'Be just, as you are not being just.' He said, 'Woe to you. Who is just, if I am not just?' Upon this ʿUmar said, 'Permit me to strike the neck of this hypocrite.' He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: 'Leave him. This man has some companions – or is among companions of his – who recite the Qur'ān, but it does not go beyond their collarbones. They will pass through the religion like an arrow passes through its prey.'"[1]

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْسِمُ الْغَنَائِمَ بِالْجِعْرَانَةِ، فَقَامَ رَجُلٌ فَقَالَ اعْدِلْ، فَإِنَّكَ لَمْ تَعْدِلْ فَقَالَ: " وَيْحَكَ: فَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ ؟ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: دَعْنِي أَضْرِبُ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ: «دَعْهُ فَإِنَّ مع هَذَا أَصْحَابًا لَهُ - أَوْ فِي أَصْحَابٍ لَهُ - يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

**39.** Abū Ḥafṣ ʿUmar b. Ayyūb al-Saqaṭī narrated to us saying: Manṣūr b. Abū Muzāḥim narrated to us saying: Yazīd b. Yusuf narrated to us saying: from al-Awzāʿī from al-Zuhrī from Abū Salamah b. ʿAbd al-Raḥmān and al-Ḍaḥḥāk al-Hamdāni from Abū Saʿīd al-Khudrī who said:

"One day, while the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was distributing (the spoils of war), Dhū al-Khawayṣirah al-Tamīmī said, 'O Messenger of Allāh, be just.' The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'Woe to you. Who is just, if I am not just?' ʿUmar said, 'Allow me to strike his neck.' He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'No, for he has companions. One of you would look down on his prayer and fasting in comparison to their prayer and fasting. They will leave the religion like an

[1] *Ṣaḥīḥ* [authentic].

arrow passes through the prey. If its arrowhead is examined nothing will be seen upon it, if its sinew [used to fasten the arrowhead] is examined nothing will be seen upon it, if its shaft is examined nothing will be seen upon it, and if the feather is examined nothing will be seen upon it. For the arrow exited too quickly for the excretions or blood to smear over it. They will appear at the time when the people differ. A sign by which they are recognized is a dark man, one of his two hands looks like the breast of a woman or a lump of flesh moving loosely.'" Abu Saʿīd added, 'I testify that I heard that from the Prophet (ﷺ) and also testify that I was with ʿAlī b. Abū Ṭālib when he fought against these very people. The man described was searched for among the killed, and he was found; he was exactly as the Prophet (ﷺ) had described him.'[1]

بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْسِمُ ذَاتَ يَوْمٍ قَسْمًا إِذْ قَالَ ذُو الْخُوَيْصِرَةِ التَّمِيمِيُّ: يَا رَسُولَ اللَّهِ اعْدِلْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " وَيْحَكَ: فَمَنْ يَعْدِلُ إِذَا لَمْ أَكُنْ أَعْدِلُ " فَقَامَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا رَسُولَ اللَّهِ، أَتَأْذَنُ لِي أَضْرِبُ عُنُقَهُ؟ قَالَ: «لَا، إِنَّ لَهُ أَصْحَابًا يَحْقِرُ أَحَدُكُمْ صَلَاتَهُ مَعَ صَلَاتِهِ، وَصِيَامَهُ مَعَ صِيَامِهِ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، يَنْظُرُ إِلَى نَصْلِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى رَصَافِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى نَضِيِّهِ فَلَا يُوجَدْ فِيهِ شَيْءٌ، ثُمَّ يَنْظُرُ إِلَى قُذَذِهِ فَلَا يُوجَدْ فِيهِ شَيْءٌ، سَبَقَ الْفَرْثَ وَالدَّمَ، يَخْرُجُونَ عَلَى حِينِ فُرْقَةٍ مِنَ النَّاسِ، آيَتُهُمْ رَجُلٌ أَدْعَجُ إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ، تَدَرْدَرُ» قَالَ أَبُو سَعِيدٍ: أَشْهَدُ:

[1] *Ṣaḥīḥ* [authentic]. Bukharī (3610) and Muslim (1064).

لَسَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَشْهَدُ أَنِّي كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ حِينَ قَتَلَهُمْ وَالْتَمَسَ فِي الْقَتْلَى، فَأُتِيَ بِهِ عَلَى النَّعْتِ الَّذِي نَعَتَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

**40.** 'Umar b. Ayyūb narrated to us saying: Manṣūr b. Abū Muzāḥim narrated to us saying: Yazīd b. Yusuf narrated to us saying: from al-Awzā'ī from Qatādah b. Di'āmah from Anas b. Mālik and Abū Sa'īd al-Khudrī who said:

"The Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

'There will appear disagreement and splitting in my nation. Then a people will appear who are good with words but evil in deed. They recite the Qur'ān, but it does not go beyond their collarbones. They will leave the religion as the arrow passes through the prey. They will not return to it till the arrow comes back to its notch. They are the worst of the creation and mankind. *Ṭūba* [Paradise] is for the one who kills them or the one killed by them. They call to the Book of Allāh, but they do not conform to it in the slightest. He who fights against them will be nearer to Allāh than them.' The people asked, 'Through what signs can they be recognized?' He replied: 'They shave their heads.'"[1]

سَيَكُونُ فِي أُمَّتِي اخْتِلَافٌ وَفُرْقَةٌ، ثُمَّ قَوْمٌ يُحْسِنُونَ الْقِيلَ وَيُسِيئُونَ الْفِعْلَ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، ثُمَّ لَا يَرْجِعُونَ حَتَّى يَرْتَدَّ عَلَى فُوقِهِ، هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ، طُوبَى

[1] *Ṣaḥīḥ* [authentic]. Shaykh Albānī declared it authentic in *Ṣaḥīḥ* Sunan Abū Dāwūd.

لِمَنْ قَتَلَهُمْ أَوْ قَتَلُوهُ، يَدْعُونَ إِلَى كِتَابِ اللَّهِ، وَلَيْسُوا مِنْهُ فِي شَيْءٍ، مَنْ قَتَلَهُمْ كَانَ أَوْلَى بِاللَّهِ مِنْهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، مَا سِيمَاهُمْ؟ قَالَ: التَّحْلِيقُ

**41.** Abū Bakr 'Abdullāh b. Muḥammad b. 'Abd al-Ḥamīd al-Wāsiṭī narrated to us saying: Hārūn b. 'Abdullāh narrated to us saying: Sayyār b. Ḥātim narrated to us saying: Ja'far b. Sulaymān narrated to us saying: Abū Imran al-Jawnī narrated to us saying: from 'Abdullāh b. Rabāḥ al-Anṣārī from K'ab al-Aḥbār who said:

"The martyr will have two lights and the one killed by the *Khawārij* will have ten. The Hellfire has seven doors, and one door is for the *Ḥarūrīyah*. They rebelled against the Prophet of Allāh Dāwūd at his time."[1]

لِلشَّهِيدِ نُورَانِ، وَلِمَنْ قَتَلَهُ الْخَوَارِجُ عَشَرَةُ أَنْوَارٍ لَهُ، وَلِجَهَنَّمَ سَبْعَةُ أَبْوَابٍ: بَابٌ مِنْهَا لِلْحَرُورِيَّةِ، وَلَقَدْ خَرَجُوا عَلَى دَاوُدَ نَبِيِّ اللَّهِ فِي زَمَانِهِ

Muḥammad b. al-Ḥusayn (رَحِمَهُ ٱللَّهُ) said:

These are the characteristics of the *Ḥarūrīyah*; they are the vile Khawārij about whom Allāh (تعالى) said:

فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ

They follow that which is not entirely clear thereof, seeking tribulations and seeking for its hidden meanings, but none knows its hidden meanings save Allāh.

[1] *Ṣaḥīḥ* [authentic].

And the Prophet (ﷺ) warned against those with these characteristics.

**42.** Abū Aḥmad Hārūn b. Yūsuf narrated to us saying: Ibn Abū 'Umar narrated to us saying: 'Abd al-Wahhāb al-Thaqafī narrated to us saying: from Ayyūb from Ibn Abū Mulaykah from 'Ā'ishah who said:

"The Messenger of Allāh (ﷺ) recited:

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

It is He Who has sent down to you (Muḥammad) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear. So as for those in whose hearts there is a deviation, they follow of it that which is not entirely clear, seeking tribulation and seeking for its hidden meanings, but none knows its hidden meanings save Allāh.[1]

He (ﷺ) said: 'If you see those who dispute concerning it, then they are those whom Allāh has referred to, so beware of them.'"

أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَرَأَ: [هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ

[1] *Ṣaḥīḥ* [authentic]. Bukharī (4547) and Muslim (2665).

تَأْوِيلَهُ إِلَّا اللَّهُ] الآيَةَ، فَقَالَ: إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ فَهُمُ الَّذِينَ عَنَى اللَّهُ تَعَالَى، فَاحْذَرُوهُمْ

**43.** Abū Bakr b. Abū Dāwūd narrated to us saying: Yaḥyá b. Ḥakīm narrated to us saying: ʿAbd al-Wahhāb b. ʿAbd al-Majīd narrated to us saying: from Ayyūb from Ibn Abū Mulaykah from ʿĀ'ishah who said:

"The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) recited the verse:

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ

It is He Who has sent down to you (Muḥammad) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book...

Until His Saying:

وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

And none receive admonition except people of understanding.

He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

'O ʿĀ'ishah, if you see those who dispute concerning it, then they are those whom Allāh has referred to, so beware of them.'"[1]

**44.** Abū Bakr b. Abū Dāwūd narrated to us saying: al-Muthanna b. Aḥmad narrated to us saying: ʿAmr b. Khālid narrated to us saying: Ibn Lahīyʿah narrated to us saying: from ʿAṭā b. Dīnar from Saʿīd b. Jubayr who said, explaining His Saying:

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[1] *Ṣaḥīḥ* [authentic].

وَأُخَرُ مُتَشَابِهَاتٌ

And others not entirely clear.

"As for the unclear verses, then they are the verses in the Qur'ān that are ambiguous to the people when they recite them, and due to this those who claim this statement [i.e. based on vague texts] go astray. Each sect recites a verse from the Qur'ān, claiming that they have arrived at guidance through it. One of the unclear verses that Ḥarūrīyah adhere to is the Saying of Allāh:

وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

And whosoever does not judge by what Allāh has revealed are disbelievers.

They recite along with this:

ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Yet those who disbelieve equate [others] with their Lord.

If they see the ruler pronounce a judgement in opposition to the truth, they say, 'He has disbelieved, and whoever disbelieves has equated others with his Lord and thus has committed Shirk.' This [verse is about] a nation who are polytheists. They rebel and do what you see, because they misinterpret this verse."[1]

[1] *Ḍa'īf* [weak].

**45.** Abū Bakr b. ʿAbd al-Ḥamīd narrated to us saying: Ibn al-Muqri narrated to us saying: Sufyān narrated to us saying: from Maʿmar from Ṭawūs from his father who said:

"The *Khawārij* were mentioned to Ibn ʿAbbās and how they are affected when they recite the Qur'ān, so he said: 'They believe in its clear verses and they go astray regarding the ambiguous verses.' He recited:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ

And those who are firmly grounded in knowledge say: 'We believe in it.[1]

**46.** Ibn ʿAbd al-Ḥamīd also narrated to us saying: Ibn al-Muqri narrated to us saying: Sufyān narrated to us saying: from ʿUbaid Allāh b. Abū Yazīd who said: I heard Ibn ʿAbbās say when the *Khawārij* was mentioned to him and their endeavor and prayer:

"They do not exert themselves more than the Jews and the Christians, and they are upon misguidance."[2]

**47.** ʿAbdullāh b. Ṣāliḥ al-Bukhārī narrated to us saying: Makhlad b. al-Ḥasan b. Abū Zumayl narrated to us saying: Abū al-Malīḥ al-Raqqī from Sulaymān b. Abū Nashīṭ from al- Ḥasan who mentioned the *Khawārij*, saying:

"They are confused and intoxicated. They are not Jews, Christians or *Majūs*, so they are excused [i.e. they are not considered disbelievers]."[3]

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[1] *Ṣaḥīḥ* [authentic].

[2] *Ṣaḥīḥ* [authentic].

[3] *Ṣaḥīḥ* [authentic]. Look at the *Sifāh al-Munāfiqūn* of al-Firyābī (p. 61).

**48.** Abū ʿAbdullāh Aḥmad b. Muḥammad b. Shahīn who narrated to us saying: al-Ṣalṭ b. Masʿūd narrated to us saying: Jaʿfar b. Sulaymān narrated to us saying: al-Muʿalla b. Ziyād narrated to us saying: it was said to al-Ḥasan:

"A Kharijite rebelled in al-Khuraybah." He said: "What a miserable person. He saw an evil and tried to prohibit it, but he fell into something even more evil than that."

Muḥammad b. al-Ḥusayn (رَحِمَهُ ٱللَّهُ) said:

Whoever sees the diligence of a Kharijite who rebels against the [Muslim] ruler – regardless of whether the ruler is just or tyrannical – and this person rebels, assembles a faction, untethers his sword and deems it lawful to fight against the Muslims, should not be deceived by his recitation of the Qur'ān, the length of his standing in prayer, his frequent fasting or his proficiency in discussing knowledge; if he is upon the doctrine of the Khawārij.

A number of narrations have been transmitted from the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) concerning what I have stated. These narrations are not rejected by the majority of the scholars of the Muslims; rather, perhaps none of the Imāms of the Muslims disagree concerning the knowledge [i.e. authenticity] of these narrations.

**49.** (a) Abū Shuʿayb ʿAbdullāh b. al-Hasan al-Ḥarranī narrated to us saying: ʿĀṣim b. ʿAlī narrated to us saying: Abū Mʿashar narrated to us.

(b) Abū ʿAbdullāh Aḥmad b. al-Hasan b. Abd al-Jabbār al-Sufī narrated to us saying: Muḥammad b. Bakkār narrated to us saying: Abū Mʿashar narrated to us saying: from Yaʿqūb b. Zayd b. Ṭalhah from Zayd b. Aslam from Anas b. Mālik who said:

"A man was mentioned to the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) who was notorious for his courage before the enemy and his diligence in worship, so the Messenger of Allāh said, 'I do not know this person.' They said, 'O Messenger of Allāh, his description is such and such.' The Messenger of Allāh said, 'I do not know him.' While they were together, a man appeared. They said, 'O Messenger of Allāh, that is him.' He said: 'I do not know him. This person is the forefather [of unorthodoxy] I have seen in my nation; and on his face there is a dark spot from the Devil.'

When the man approached, he gave the greeting of *Salām*, so the people responded to it. The Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said to him, 'I ask you by Allāh, did you say to yourself when you approached us that there is none among these people superior to me? He said, 'O Allāh. Yes.' Then he entered the Masjid to pray. The Messenger of Allāh said to Abū Bakr, 'Stand up and kill him.' Abū Bakr entered the Masjid and found the man standing in prayer, so he said to himself, 'The prayer has a right and sanctity, so I should seek the counsel of the Messenger of Allāh.' So he went to him, and he (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) asked, 'Did you kill him?' Abū Bakr said, 'No, as I saw him standing in prayer, and I thought that the prayer has a right and sanctity. If you want, I can kill him.' He (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said, 'This is not for you.' Then he (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said to 'Umar, 'Go and kill him.' So 'Umar entered the Masjid while the man was prostrating. He waited for a long period of time, then he said to himself, 'Indeed, prostration has a right. Let me seek the counsel of the Messenger of Allāh. Surely the one better than me sought his counsel.' He came to the Messenger of Allāh who asked him, 'Did you kill him?' He responded, 'No. I found

him prostrating and I thought that the prostration has a right. If you want, I can kill him.' He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'This is not for you.' He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said: 'Alī stand and kill him. This [task] is for you, if you find him.' 'Alī entered the Masjid and did not find him, so he returned to the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to inform him, and he (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said, 'If this man had been killed today, then no two men from my nation would ever disagree until the Dajjal emerges.'"[1] And he mentioned the remainder of the *Ḥadīth*.

ذُكِرَ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ ذُو نِكَايَةٍ لِلْعَدُوِّ وَاجْتِهَادٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا أَعْرِفُ هَذَا» فَقَالُوا: يَا رَسُولَ اللَّهِ، نَعْتُهُ كَذَا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَا أَعْرِفُهُ» ، فَبَيْنَا هُمْ كَذَلِكَ إِذْ طَلَعَ الرَّجُلُ، فَقَالُوا: هَذَا، يَا رَسُولَ اللَّهِ، فَقَالَ: «مَا كُنْتُ أَعْرِفُ هَذَا، هَذَا أَوَّلُ قَرْنٍ رَأَيْتُهُ فِي أُمَّتِي، إِنَّ بِهِ لَسَفْعَةً مِنَ الشَّيْطَانِ» قَالَ: فَلَمَّا دَنَا الرَّجُلُ، سَلَّمَ، فَرَدَّ عَلَيْهِ الْقَوْمُ السَّلَامَ قَالَ: فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " نَشَدْتُكَ بِاللَّهِ، هَلْ حَدَّثْتَ نَفْسَكَ حِينَ طَلَعْتَ عَلَيْنَا، أَنْ لَيْسَ فِي الْقَوْمِ أَحَدٌ أَفْضَلُ مِنْكَ؟ قَالَ: اللَّهُمَّ نَعَمْ، قَالَ: فَدَخَلَ الْمَسْجِدَ يُصَلِّي قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِأَبِي بَكْرٍ: «قُمْ فَاقْتُلْهُ» فَدَخَلَ أَبُو بَكْرٍ الْمَسْجِدَ فَوَجَدَهُ قَائِمًا يُصَلِّي، فَقَالَ أَبُو بَكْرٍ فِي نَفْسِهِ: إِنَّ لِلصَّلَاةِ لَحُرْمَةً وَحَقًّا وَلَوِ اسْتَأْمَرْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: فَجَاءَ إِلَيْهِ، فَقَالَ لَهُ: «أَقَتَلْتَهُ؟» قَالَ: لَا، رَأَيْتُهُ قَائِمًا يُصَلِّي، وَرَأَيْتُ لِلصَّلَاةِ حَقًّا وَحُرْمَةً، وَإِنْ شِئْتَ أَنْ

[1] *Ḍaʿīf* [weak] with this wording. A similar wording is *Ṣaḥīḥ* [authentic] narrated by Abū Bakrah. Refer to *al-Sunnah* of Ibn Abū ʿĀṣim with the checking of Shaykh Albānī (938).

أَقْتُلَهُ، قَتَلْتُهُ قَالَ «لَسْتَ بِصَاحِبِهِ» ثُمَّ قَالَ: «اذْهَبْ يَا عُمَرُ فَاقْتُلْهُ» قَالَ: فَدَخَلَ عُمَرُ الْمَسْجِدَ، فَإِذَا هُوَ سَاجِدٌ قَالَ: فَانْتَظَرَهُ طَوِيلًا، ثُمَّ قَالَ: فِي نَفْسِهِ: إِنَّ لِلسُّجُودِ لَحَقًّا، وَلَوْ أَنِّي اسْتَأْمَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَدِ اسْتَأْمَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي قَالَ: فَجَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «أَقَتَلْتَهُ؟» قَالَ: لَا، رَأَيْتُهُ سَاجِدًا، وَرَأَيْتُ لِلسُّجُودِ حَقًّا، وَإِنْ شِئْتَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقْتُلَهُ قَتَلْتُهُ قَالَ: «لَسْتَ بِصَاحِبِهِ» قُمْ يَا عَلِيُّ فَاقْتُلْهُ، أَنْتَ صَاحِبُهُ إِنْ وَجَدْتَهُ " قَالَ: فَدَخَلَ عَلِيٌّ كَرَّمَ اللَّهُ وَجْهَهُ الْمَسْجِدَ، فَلَمْ يَجِدْهُ قَالَ: فَرَجَعَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ قُتِلَ الْيَوْمَ مَا اخْتَلَفَ رَجُلَانِ مِنْ أُمَّتِي حَتَّى يَخْرُجَ الدَّجَّالُ» وَذَكَرَ بَاقِيَ الْحَدِيثِ

**50.** Abū Bakr Qāsim b. Zakarīyā al-Muṭarriz narrated to us saying: Faḍl b. Sahl al-A'raj narrated to us saying: Zayd b. al-Ḥubāb narrated to us saying: Mūsá b. 'Ubaydah informed us saying: Hūdd b. 'Aṭā al-Ḥanafī informed me saying: from Anas b. Mālik who said:

"There was a youth among us who was known for his worship and abstention, so we described him to the Prophet (ﷺ) and we named him, but he did not know him. While we were together, this youth appeared, so we said, 'O Messenger of Allāh, that is him.' He (ﷺ) said: 'Indeed, I see on his face a dark spot from the Devil. The youth approached and gave the greeting of *Salām* to the people, and they returned his greeting.

The Messenger of Allāh (ﷺ) said: 'Did you feel within yourself that there is no one among these people superior than you?' He said, 'Yes,' and departed. Then he

entered the Masjid. The Messenger of Allāh (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said, 'Who is going to kill this man?' Abū Bakr said, 'Me, O Messenger of Allāh.' So he entered the Masjid and found the man praying. Abū Bakr said, 'I found him praying and we were prohibited from striking those praying.' The Prophet (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said: 'Who will kill this man?' 'Umar said, ', 'Me, O Messenger of Allāh.' So he entered the Masjid and found the man prostrating. He said to himself, 'How can I kill a man praying and we have been prohibited from striking those who pray.' The Prophet (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said to him, 'What is wrong, O 'Umar?' He replied, 'I found him prostrating, and you prohibited us from striking those praying.' Then he said, 'Who will kill this man?' 'Alī said, 'Me.' So he (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said to him, 'Kill him if you find him.' 'Alī departed. When he returned, the Prophet said, 'What is this, O 'Alī?' He responded, 'He had already left.'

He (صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) said, 'If you had killed him, then he would have been the first and the last of them; no two people from my nation would have ever disagreed.'"[1]

[1] *Ḍa'īf* [weak] with this wording.

## 7. Chapter:
## Mention of ʿAlī Killing the Khawārij and that Allāh Honored Him to Fight Them

**51.** Al-Firyābī narrated to us saying: Ṣafwān b. Ṣāliḥ narrated to us saying: al-Walīd b. Muslim narrated to us saying: Ibn Lahīʿah narrated to us saying: Bukayr b. ʿAbdullāh b. al-Ashajj narrated to us saying: Busr b. ʿUbaid Allāh b. Abū Rāfiʿ, the freed slave of Umm Salamah, who said:

"When the *Ḥarūrīyah* started to rebel, and they were still with ʿAlī b. Abū Ṭālib, they said, 'There is no judgment except for Allāh.' ʿAlī said, 'Yes. This is a true statement, but the intent is false. Indeed, the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) described a people, and I know their description. They speak truth but it does not go beyond this part of them – and he pointed to his throat. They are the most hated of the creation to Allāh. Among them is a black man who has one hand like the teat of a sheep or the nipple of a breast.' When ʿAlī killed them he said, 'Search for him.' They searched but could not find anything. He said, 'Return. By Allāh, I have not lied nor have I been lied to,' twice or three times. Then they found him at *Kharibah*. So they brought him to ʿAlī b. Abū Ṭālib until they placed him before him." ʿUbaid Allāh b. Abū Rāfiʿ said, 'I was present when this happened to them.'[1]

أَنَّ الْحَرُورِيَّةَ لَمَّا خَرَجَتْ وَهُمْ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالُوا: لَا حُكْمَ إِلَّا لِلَّهِ، فَقَالَ عَلِيٌّ: كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَفَ نَاسًا إِنِّي لَأَعْرِفُ صِفَتَهُمْ فِي هَؤُلَاءِ يَقُولُونَ الْحَقَّ بِأَلْسِنَتِهِمْ، وَلَا يُجَاوِزُ هذا منهم وَأَشَارَ إِلَى حَلْقِهِ هُمْ أَبْغَضُ خَلْقِ اللَّهِ إِلَيْهِ تَعَالَى،

[1] *Ṣaḥīḥ* [authentic]. Muslim (1066).

مِنْهُمْ أَسْوَدُ، إِحْدَى يَدَيْهِ طُبْيُ شَاةٍ، أَوْ حَلَمَةُ ثدي قَالَ: فَلَمَّا قَتَلَهُمْ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ قَالَ: انْظُرُوا فَنَظَرُوا، فَلَمْ يَجِدُوا شَيْئًا، فَقَالَ: ارْجِعُوا، فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُذِّبْتُ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ وَجَدُوهُ فِي خَرِبَةٍ فَأَتَوْا بِهِ حَتَّى وَضَعُوهُ بَيْنَ يَدَيْهِ قَالَ عُبَيْدُ اللَّهِ: وَأَنَا حَاضِرٌ ذَلِكَ مِنْ أَمْرِهِمْ وَقَوْلَ عَلِيٍّ فِيهِمْ

**52.** Abū Bakr b. Dāwūd narrated to us saying: Aḥmad b. Ṣāliḥ narrated to us saying: 'Abdullāh b. Wahb narrated to us saying: 'Amr – meaning Ibn al-Ḥārith – informed us saying: from Bukayr – meaning Ibn al-Ashajj – from Busr b. Sa'īd from 'Ubaid Allāh b. Abū Rāfi', the freed slave of the Messenger of Allāh (ﷺ), who said:

"When the *Ḥarūrīyah* started to rebel, and they were still with 'Alī b. Abū Ṭālib, they said, 'There is no judgment except for Allāh.' 'Alī said, 'Yes. This is a true statement, but the intent is false. Indeed, the Messenger of Allāh (ﷺ) described a people, and I know their description is present among these people. They speak truth with their tongues, but it does not go beyond their collar bones – and he pointed to his throat. They are the most hated of the creation to Allāh. Among them is a black man who has one hand like the teat or the nipple of a sheep.' When 'Alī killed them he said, 'Search for him.' They searched but could not find anything. He said, 'Return. By Allāh, I have not lied nor have I been lied to,' twice or three times. Then they found him at *Kharibah.* So they brought him to 'Alī until they placed him before him." 'Ubaid Allāh b. Abū Rāfi' said, 'I was present when this happened to them and when 'Alī stated this about them.'[1]

[1] *Ṣaḥīḥ* [authentic]

أَنَّ الْحَرُورِيَّةَ لَمَّا خَرَجَتْ وَهُمْ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالُوا: لَا حُكْمَ إِلَّا لِلَّهِ، فَقَالَ عَلِيٌّ: كَلِمَةُ حَقٍّ أُرِيدَ بِهَا بَاطِلٌ، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَفَ نَاسًا إِنِّي لَأَعْرِفُ صِفَتَهُمْ فِي هَؤُلَاءِ يَقُولُونَ الْحَقَّ بِأَلْسِنَتِهِمْ، وَلَا يُجَاوِزُ تَرَاقِيَهُمْ وَأَشَارَ إِلَى حَلْقِهِ هُمْ أَبْغَضُ خَلْقِ اللَّهِ إِلَيْهِ تَعَالَى، مِنْهُمْ أَسْوَدُ، إِحْدَى يَدَيْهِ طُبْيُ شَاةٍ، أَوْ حَلَمَةُ شَاةٍ قَالَ: فَلَمَّا قَتَلَهُمْ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ قَالَ: انْظُرُوا فَنَظَرُوا، فَلَمْ يَجِدُوا شَيْئًا، فَقَالَ: ارْجِعُوا، فَوَاللَّهِ مَا كَذَبْتُ وَلَا كُذِّبْتُ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ وَجَدُوهُ فِي خَرِبَةٍ فَأَتَوْا بِهِ حَتَّى وَضَعُوهُ بَيْنَ يَدَيْهِ قَالَ عُبَيْدُ اللَّهِ: وَأَنَا حَاضِرٌ ذَلِكَ مِنْ أَمْرِهِمْ , وَقَوْلُ عَلِيٍّ فِيهِمْ

**53.** Abū Muḥammad ʿAbdullāh b. Muḥammad b. ʿAbdullāh b. Muḥammad b. Nājīyah narrated to us saying: Muḥammad b. Sulaymān Luwayn narrated to us saying: Jaʿfar b. Sulaymān al-Ḍubaʿī narrated to us saying: ʿAwf and Hishām narrated to us saying: from Ibn Sirīn from ʿUbaydah al-Salmānī who said:

"I witnessed with ʿAlī b. Abū Ṭālib the day of Nahr. When the *Khawārij* were killed, ʿAlī b. Abū Ṭālib said, 'Indeed, among them is a man with a crippled hand or a deformed hand.' They searched for him, but they could not find him. He repeated that three times. Then he said, 'Search for him and turn the dead [face up].' They found a brown man with a underdeveloped hand; his right hand was like the nipple of a woman. When he saw him, he faced the Qiblah, raised his two hands and praised Allāh, glorified Him and thanked Allāh – Who honored him to fight them – for choosing him to kill them. Then he turned his face to us and said, 'If you would show restraint, I would inform you of the honor that Allāh has promised on the tongue of the Prophet (ﷺ) for those who fight these people.' ʿUbaydah

said, 'O Leader of the Believers, is this something that was conveyed to you from the Prophet (ﷺ) or you heard it directly from him yourself?' He replied, 'Indeed, I heard it from him – by the Lord of the *Ka'bah*.'"[1]

شَهِدْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ النَّهَرَ، فَلَمَّا قُتِلَتِ الْخَوَارِجُ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّ فِيهِمْ رَجُلًا مُخْدَجَ الْيَدِ أَوْ مُودَنَ الْيَدِ، قَالَ: فَنَظَرُوا فَلَمْ يَقْدِرُوا عَلَيْهِ، فَقَالَ ذَلِكَ ثَلَاثًا ثُمَّ قَالَ: انْظُرُوا وَقَلِّبُوا الْقَتْلَى، فَاسْتَخْرَجُوا رَجُلًا آدَمَ مُثَدَّنًا يَدُهُ الْيُمْنَى كَأَنَّهَا ثَدْيُ الْمَرْأَةِ، فَلَمَّا رَآهُ اسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَشَكَرَ اللَّهَ الَّذِي وَلَّاهُ قَتْلَهُمْ، وَالَّذِي أَكْرَمَهُ بِقِتَالِهِمْ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: لَوْلَا أَنْ تَبْطِرُوا لَحَدَّثْتُكُمْ بِمَا سَبَقَ عَلَى لِسَانِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنَ الْكَرَامَةِ لِمَنْ قَاتَلَ هَؤُلَاءِ الْقَوْمَ قَالَ عُبَيْدَةُ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَشَيْءٌ بَلَغَكَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَوْ شَيْءٌ سَمِعْتَهُ مِنْهُ؟ قَالَ: بَلْ شَيْءٌ سَمِعْتُهُ مِنْهُ وَرَبِّ الْكَعْبَةِ

**54.** Abū Muḥammad 'Abdullāh b. Muḥammad b. Ṣāliḥ al-Bukharī narrated to us saying: 'Abdullāh b. 'Umar al-Kūfī narrated to us saying: Wakī' narrated to us saying: from Jarīr b. Ḥāzim and Ubayy 'Amr b. 'Alā al-Naḥwī from Ibn Sirīn from 'Ubaydah al-Salmānī from 'Alī (رضي الله عنه) who said:

The Messenger of Allāh (ﷺ) said:

"Among them there will be a man with a deformed hand, or a short hand, or a crippled hand. If you were to show restraint, I would tell you of what Allāh has promised upon

[1] *Ṣaḥīḥ* [authentic]. Shaykh Albānī declared it to be authentic in al-Sunnah of Ibn Abū 'Āṣim (912). The crux of this is found in Muslim (1066).

the tongue of His Prophet (ﷺ) for those who kill them." ʿAbīdah said to ʿAlī (رضي الله عنه): 'Did you hear this from the Messenger of Allāh (ﷺ)?' He said: 'Yes, I heard it – by Lord of the *Kaʿbah*. Yes, I heard it – by Lord of the *Kaʿbah*. Yes, I heard it – by Lord of the *Kaʿbah*.'[1]

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " سَيَخْرُجُ قَوْمٌ فِيهِمْ رَجُلٌ مُودَنُ الْيَدِ، أَوْ مُثْدَوَنُ الْيَدِ، أَوْ مُخَدَّجُ الْيَدِ، وَلَوْلَا أَنْ تَبْطَرُوا لَأَنْبَأْتُكُمْ مَا وَعَدَ اللَّهُ تَعَالَى الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ عُبَيْدَةُ: فَقُلْتُ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ، سَمِعْتُهُ وَرَبِّ الْكَعْبَةِ، سَمِعْتُهُ إِي وَرَبِّ الْكَعْبَةِ، سَمِعْتُهُ إِي وَرَبِّ الْكَعْبَةِ سَمِعْتُهُ

**55.** Abū Muḥammad ʿAbdullāh b. Ṣāliḥ al-Bukharī narrated to us saying: Luwayn narrated to us saying: Muḥammad b. Sulaymān narrated to us saying: ʿAbdullāh b. al-Zubayr narrated to us saying: from ʿAbdullāh b. Sharīk al-ʿĀmirī from Jundub who said:

"On the day that ʿAlī killed the *Khawārij*, I looked at their faces and characteristics and doubted as to whether they should be fought. I withdrew a short distance from the army, dismounted from my riding beast, fixed my spear [in the ground], placed my armor under myself and hung my cloak, shading myself from the sun. While I was away from the army in an isolated position, the Leader of the Believers appeared on the female mule of the Messenger of Allāh (ﷺ). I said to myself, 'What is it with me and him? I flee from him and he comes to me.' He said to me, 'O Jundub, why have you withdrawn to this place away from

[1] *Ṣaḥīḥ* [authentic].

the army?' I said, 'O Leader of the Believers, I was overcome with an ailment. The dust became difficult for me and thus I was unable to stand.' He said, 'Has it not reached you about the reward for the servant on account of the dust clouds from the army.' Then he lifted his leg to dismount and descended. So I took hold of the head of his mount. He sat, so I sat as well. I took my cloak in my hand and shielded him from the sun. By Allāh, I was sitting, when a rider came galloping, saying 'O Leader of the Believers, these people have begun to cross the bridge, on the move.' He looked at me, saying, 'Their destruction will be before the river.' The man who told him was still standing when another man arrived, saying, 'O Leader of the Believers, they are all crossing and not one of them remain.' He said, 'Woe to you. Their destruction will be before the river.' Another rider came galloping, saying, 'By the One Who sent His Prophet, Muḥammad with the truth, they have returned.' Then people came, saying, 'Surely, they have returned [with such fervor] that they were falling into the water as a result of the crushing crowds on the crossing.' Then a man arrived, saying, 'O Leader of the Believers, they have formed lines and are firing arrows at us, and so and so has been wounded.' ʿAlī said, 'At this time, fighting is appropriate.' He jumped up and sat on his mule, so I proceeded to my armor, wore it and then fastened it. Then I sat on my horse, took my spear and departed. No. By Allāh, O ʿAbdullāh b. Sharīk, I did not pray ʿAṣr – Abu Jaʿfar Luwayn said, 'Or he said: 'Dhuhr.' – until I killed seventy of them with my hand.'"[1]

[1] *Ḍaʿīf* [weak].

لَمَّا كَانَ يَوْمُ قَتْلِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ الْخَوَارِجَ نَظَرْتُ إِلَى وُجُوهِهِمْ وَإِلَى شَمَائِلِهِمْ، فَشَكَكْتُ فِي قِتَالِهِمْ، فَتَنَحَّيْتُ عَنِ الْعَسْكَرِ غَيْرَ بَعِيدٍ، فَنَزَلْتُ عَنْ دَابَّتِي، وَرَكَزْتُ رُمْحِي، وَوَضَعْتُ دِرْعِي تَحْتِي، وَعَلَّقْتُ ترسي مُسْتَتِرًا بِهِ مِنَ الشَّمْسِ، وَأَنَا مُعْتَزِلٌ مِنَ الْعَسْكَرِ نَاحِيَةً، إِذْ طَلَعَ أَمِيرُ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهُ عَلَى بَغْلَةِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقُلْتُ فِي نَفْسِي: مَا لِي وَلَهُ؟ أَنَا أَفِرُّ مِنْهُ، وَهُوَ يَجِيءُ إِلَيَّ، فَقَالَ لِي: يَا جُنْدُبُ، مَا لَكَ فِي هَذَا الْمَكَانِ تَنَحَّيْتَ عَنِ الْعَسْكَرِ؟ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَصَابَنِي وَعَكٌ، فَشَقَّ عَلَيَّ الْغُبَارُ، فَلَمْ أَسْتَطِعِ الْوُقُوفَ قَالَ: فَقَالَ: أَمَا بَلَغَكَ مَا لِلْعَبْدِ فِي غُبَارِ الْعَسْكَرِ مِنَ الْأَجْرِ؟ ثُمَّ ثَنَى رِجْلَهُ، فَنَزَلَ، فَأَخَذْتُ بِرَأْسِ دَابَّتِهِ، وَقَعَدَ فَقَعَدْتُ، فَأَخَذْتُ الترس بِيَدِي فَسَتَرْتُهُ مِنَ الشَّمْسِ، فَقَالَ: فَوَاللَّهِ إِنِّي لَقَاعِدٌ إِذْ جَاءَ فَارِسٌ يَرْكُضُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ الْقَوْمَ قَدْ قَطَعُوا الْجِسْرَ ذَاهِبِينَ، قَالَ: فَالْتَفَتَ إِلَيَّ، فَقَالَ: إِنَّ مَصَارِعَهُمْ دُونَ النَّهَرِ، قَالَ: وَإِنَّ الرَّجُلَ الَّذِي أَخْبَرَهُ عِنْدَهُ وَاقِفٌ، إِذْ جَاءَ رَجُلٌ آخَرُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، قَدْ وَاللَّهِ عَبَرُوا، فَمَا بَقِيَ مِنْهُمْ أَحَدٌ قَالَ: وَيْحَكَ، إِنَّ مَصَارِعَهُمْ دُونَ النَّهَرِ، قَالَ: فَجَاءَ فَارِسٌ آخَرُ يَرْكُضُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، وَالَّذِي بَعَثَ نَبِيَّهُ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ لَقَدْ رَجَعُوا، ثُمَّ جَاءَ النَّاسُ، فَقَالُوا: قَدْ رَجَعُوا، حَتَّى إِنَّهُمْ لَيَتَسَاقَطُونَ فِي الْمَاءِ زِحَامًا عَلَى الْعُبُورِ قَالَ: ثُمَّ إِنَّ رَجُلًا جَاءَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ الْقَوْمَ قَدْ صَفُّوا الصُّفُوفَ، وَرَمُوا فِينَا، وَقَدْ جَرَحُوا فُلَانًا، فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: هَذَا حِينَ طَابَ الْقِتَالُ قَالَ: فَوَثَبَ فَقَعَدَ عَلَى بَغْلَتِهِ، فَقُمْتُ إِلَى سِلَاحِي فَلَبِسْتُهُ، ثُمَّ شَدَدْتُهُ عَلَيَّ، ثُمَّ قَعَدْتُ عَلَى فَرَسِي، وَأَخَذْتُ رُمْحِي، ثُمَّ خَرَجْتُ، فَلَا

وَاللَّهِ يَا عَبْدَ اللَّهِ بْنَ شَرِيكٍ، مَا صَلَّيْتُ الْعَصْرَ، قَالَ أَبُو جَعْفَرٍ لُوَيْنٌ: أَوْ قَالَ: الظُّهْرَ حَتَّى قَتَلْتُ بِيَدِي سَبْعِينَ

**56.** Abū 'Abdullāh Aḥmad b. Ḥasan b. 'Abd al-Jabbār al-Ṣūfī narrated to us saying: Muḥammad b. Bakkār narrated to us saying: Ismā'īl b. Zakarīyāh narrated to us saying: from Yazīd b. Abū Ziyād who said: I asked Sa'īd b. Jubayr about the people of *Nahr* [i.e. the *Khawārij*], and he said: Masrūq narrated to me:

"'Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا) asked me about them, saying, 'Did you see the man who they mention has a deformed hand?' I said, 'I did not see him. However, those who saw him bore witness to this in my presence.' She said, 'Once you arrive at that land, write to me with the testimony of the trustworthy men who saw him.' I arrived and the men were divided into seven groups, and I spoke to ten men from each group who had seen him.

I said, 'All of these are trustworthy and reliable.' She said, 'May Allāh destroy so and so, as he wrote to me that he killed him in Egypt'"[1]

Ismā'īl said: Yazīd said: 'A person narrated to me who heard 'Ā'ishah say, 'I heard the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) say: 'Verily, they are the evilest of my nation and they will be killed by the best of my nation.' There is nothing between me and him [i.e. animosity], except what is normal between a woman and the relatives of her husband.'"[2]

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[1] *Ṣaḥīḥ* [authentic]. Collected by al-Ḥākim in *al-Mustadrak* (4/14) via a different chain.

[2] *Ḍa'īf* [weak].

قَالَ سَأَلَتْنِي عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا فَقَالَتْ: هَلْ أَبْصَرْتَ أَنْتَ الرَّجُلَ الَّذِي يَذْكُرُونَ ذَا الثُّدَيَّةِ؟» قَالَ: قُلْتُ لَمْ أَرَهْ، وَلَكِنْ قَدْ شَهِدَ عِنْدِي مَنْ قَدْ رَآهُ، قَالَتْ «فَإِذَا قَدِمْتَ الْأَرْضَ فَاكْتُبْ إِلَيَّ بِشَهَادَةِ نَفَرٍ قَدْ رَأَوْهُ أُمَنَاءَ» فَجِئْتُ وَالنَّاسُ أسباع قَالَ: فَكَلَّمْتُ مِنْ كُلِّ سَبْعٍ عَشَرَةً مِمَّنْ قَدْ رَآهُ قَالَ: فَقُلْتُ: كُلٌّ هَؤُلَاءِ عَدْلٌ رِضًى، فَقَالَتْ: «قَاتَلَ اللَّهُ فُلَانًا، فَإِنَّهُ كَتَبَ إِلَيَّ أَنَّهُ أَصَابَهُ بِمِصْرَ قَالَ إِسْمَاعِيلُ: قَالَ يَزِيدُ: وَحَدَّثَنِي مَنْ، سَمِعَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّهُمْ شِرَارُ أُمَّتِي يَقْتُلُهُمْ خِيَارُ أُمَّتِي» قَالَتْ: وَمَا كَانَ بَيْنِي وَبَيْنَهُمْ إِلَّا مَا كَانَ بَيْنَ الْمَرْأَةِ وَأَحْمَائِهَا قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ رَحِمَهُ اللَّهُ: رَضِيَ اللَّهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ وَرَضِيَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ، وَنَفَعَنَا بِحُبِّهِمَا، وَحُبِّ جَمِيعِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ

Muḥammad b. al-Ḥusayn (رَحِمَهُ ٱللَّهُ) said:

> May Allāh be pleased with ʿAlī and may He be pleased with ʿĀ'ishah, the Mother of the Believers; and may He benefit us through our love of both of them and our love of all the Companions (رَضِيَ ٱللَّهُ عَنْهُمْ).

## 8. Chapter: Mention of the Reward for Fighting the Khawārij, So He Kills Them or They Kill Him

**57.** Mūsá b. Harūn – Abū 'Imrān – narrated to us saying: Abū Bakr Ibn Abū Shaybah narrated to us saying: Abū Bakr Ibn 'Ayyāsh narrated to us saying: from 'Āṣim from Zirr from 'Abdullāh who said:

"The Messenger of Allāh (ﷺ) said:

'Towards the end of time, there will appear a people young in age with foolish minds. They will speak with the best words of mankind; they leave Islam as an arrow passes through its prey. If you meet them, then kill them, for there is a reward with Allāh for killing them.'[1]

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحْدَاثُ الْأَسْنَانِ، سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ النَّاسِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَمَنْ لَقِيَهُمْ فَلْيَقْتُلْهُمْ، فَإِنَّ قَتْلَهُمْ أجر عِنْدَ اللَّهِ

**58.** Abū Sa'īd al-Mufaḍḍal b. Muḥammad al-Janadī narrated to us at al-Masjid al-Ḥarām, saying: Ali b. Ziyād al-Laḥjī narrated to us saying: Abū Qurrah Mūsá b. Ṭāriq narrated to us saying: I heard al-Azhar b. Ṣāliḥ said: Abū Ghālib narrated to me that he heard from Abū Umāmah, the Companion of the Messenger of Allāh (ﷺ):

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[1] *Ṣaḥīḥ* [authentic]. Shaykh Albānī declared it to be authentic in *Ṣaḥīḥ Ibn Mājah* (168).

"When a group of the Khawārij rebelled in Shām, and they were killed, they were thrown into a ditch or well. So Abū Umāmah turned towards them – and I was with him – until he stood over them. Then he cried. He went on to say, 'Exalted is Allāh. Look what the Devil has done to this nation. Dogs of the Fire. Dogs of the Fire,' three times. 'They are the worst of the people killed under the canopy of the sky; they are the worst of the people killed under the canopy of the sky. The best of those killed under the canopy of the sky; the best of those killed under the canopy of the sky; the best of those killed under the canopy of the sky, are those killed by them.' I said, 'O Abū Umāmah, are you stating this based on your opinion or is it something that you heard from the Messenger of Allāh (ﷺ)?' He replied, 'Indeed, I would be bold [if I stated this from myself]. Indeed, I would be bold,' three times. 'Rather, I heard the Messenger of Allāh (ﷺ) say, not once, not twice and not three times – until he had reached ten: 'A people will appear who recite the Qur'ān. It will not go beyond their collarbones – or: it will not pass their collarbones. They leave Islam like the arrow passes through the prey. They will not return to Islam until the arrow returns to its notch. *Ṭūba* for the one who is killed by them and for the one who kills them.'"[1]

خَرَجَتْ خَارِجَةٌ بِالشَّامِ فَقُتِلُوا، وَأُلْقُوا فِي جُبٍّ، أَوْ بِئْرٍ قَالَ: فَأَقْبَلَ أَبُو أُمَامَةَ وَأَنَا مَعَهُ، حَتَّى وَقَفَ عَلَيْهِمْ، ثُمَّ بَكَى، ثُمَّ

[1] *Ḥasan* [sound]. Shaykh Albānī declared it to be sound *Ṣaḥīḥ Tirmidhī* (3000).

قَالَ: سُبْحَانَ اللَّهِ، مَا فَعَلَ الشَّيْطَانُ بِهَذِهِ الْأُمَّةِ؟ كِلَابُ النَّارِ، كِلَابُ النَّارِ، ثَلَاثًا، شَرُّ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ، شَرُّ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ، خَيْرُ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ، خَيْرُ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ، خَيْرُ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ مَنْ قَتَلُوهُ قَالَ: قُلْتُ يَا أَبَا أُمَامَةَ، أَشَيْءٌ تَقُولُهُ بِرَأْيِكَ، أَمْ شَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: إِنِّي إِذَنْ لَجَرِيءٌ، إِنِّي إِذَنْ لَجَرِيءٌ، ثَلَاثًا، بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَيْرَ مَرَّةٍ، وَلَا مَرَّتَيْنِ، وَلَا ثَلَاثًا، حَتَّى عَدَّ عَشْرًا، سَمِعْتُ مِنْ رَسُولِ اللَّهِ يَقُولُ: سَيَأْتِي قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، أَوْ لَا يَعْدُو تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ، كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَا يَعُودُونَ فِي الْإِسْلَامِ حَتَّى يَعُودَ السَّهْمُ عَلَى فُوقِهِ، طُوبَى لِمَنْ قَتَلُوهُ أَوْ قَتَلَهُمْ

**59.** Abū Bakr b. Abū Dāwūd narrated to us saying: my paternal uncle narrated to me saying: ʿIṣmah b. Mutawakkil narrated to us saying: al-Mubārak b. Faḍālah narrated to me saying: from Abū Ghālib who said:

"I was in Shām, and Ṣuday b. ʿAjlān, Abu Umāmah, the Companion of the Messenger of Allāh (ﷺ) was also present – and he was my friend. The heads of the *Ḥarūrīyah* were brought and thrown on the steps. Abū Umāmah arrived and prayed two *rakʿah*, then he turned in the direction of the heads. I followed him so I could hear what

he would say. I followed him until he stood over them, and he cried. Then he said, 'Exalted is Allāh, look what Iblis has done to the people of this nation.' He went on to say, 'Dogs of the people of the Fire. Dogs of the people of the Fire. Dogs of the people of the Fire,' three times. Then he said, 'They are the evilest of the people killed under the canopy of the sky; and the best of the dead are those who they kill.' Then he recited this verse:

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

'It is He Who has sent down to you (Muḥammad) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear. So as for those in whose hearts there is a deviation, they follow that which is not entirely clear thereof, seeking discord and seeking for its hidden meanings, but none knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge say, 'We believe in it. All of it is from our Lord.' And none receive admonition except men of understanding.'"[1]

كُنْتُ بِالشَّامِ، وَبِهَا صُدَيُّ بْنُ عَجْلَانَ أَبُو أُمَامَةَ، صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ لِي صَدِيقًا قَالَ: فَجِيءَ بِرُءُوسِ الْحَرُورِيَّةِ، فَأُلْقِيَتْ بِالدَّرَجِ، فَجَاءَ أَبُو أُمَامَةَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ تَوَجَّهَ نَحْوَ الرُّءُوسِ

[1] *Ḥasan* [sound].

قَالَ: فَقُلْتُ: لَأَتَّبِعَنَّهُ حَتَّى أَسْمَعَ مَا يَقُولُ، قَالَ: فَتَبِعْتُهُ حَتَّى وَقَفَ عَلَيْهِمْ فَبَكَى، ثُمَّ قَالَ: «سُبْحَانَ اللَّهِ مَا صَنَعَ إِبْلِيسُ بِأَهْلِ هَذِهِ الْأُمَّةِ» قَالَ ثُمَّ قَالَ: «كِلَابُ أَهْلِ النَّارِ، كِلَابُ أَهْلِ النَّارِ، كِلَابُ أَهْلِ النَّارِ، ثَلَاثًا» ، ثُمَّ قَالَ: «شَرُّ قَتْلَى قُتِلُوا تَحْتَ ظِلِّ السَّمَاءِ، وَخَيْرُ قَتْلَى الَّذِينَ قَتَلُوهُمْ» قَالَ: ثُمَّ تَلَا هَذِهِ الْآيَةَ [هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ]

**60.** Abū Bakr b. Abū Dāwūd also narrated to us also saying: Yaʿqūb b. Sufyān narrated to us saying: Bakr b. Khalaf narrated to us saying: Qaṭan b. ʿAbdullāh al-Ḥuddānī narrated to us saying: my father narrated to me saying: Abū Ghālib narrated to us saying:

"I was in the Masjid in Damascus, and they arrived with seventy of the heads of the Khawārij. They were placed on the steps of the Masjid. Abū Umāmah came and looked at them, saying, 'Dogs of Jahannam. They are the evilest of those killed under the canopy of the sky; and those they kill are the best of the dead under the canopy of the sky. Then he cried. He looked at me and said, 'O Abū Ghālib, are you in a land where they are many?' I said, 'Yes.' He said, 'May Allāh protect you from them.' Then he asked, 'Do you read the Qur'ān?' I responded, 'Yes.' He said,

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ

'It is He Who has sent down to you (Muḥammad) the Book (this Qur'ān). In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear.'

Until His Saying:

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ

'And those who are firmly grounded in knowledge say, "We believe in it.'

I said, 'O Abū Umāmah, I saw your eyes shed tears for them.' He said, 'Out of mercy for them. Indeed, they were from the people of Islam.' A man said to him, 'O Abū Umāmah, do you state this based on your opinion or is it something that you heard from the Messenger of Allāh?' He replied, 'Indeed, I would be bold [if I stated this from myself]. I heard it from the Messenger of Allāh, not once, not twice, not three times, not four times, not five times, not six times and not seven times.'"[1]

كُنْتُ فِي مَسْجِدِ دِمَشْقَ فَجَاءُوا بِسَبْعِينَ رَأْسًا مِنْ رُءُوسِ الْخَوَارِجِ، فَنُصِبَتْ عَلَى دَرَجِ الْمَسْجِدِ، فَجَاءَ أَبُو أُمَامَةَ فَنَظَرَ إِلَيْهِمْ فَقَالَ: "كِلَابُ جَهَنَّمَ، شَرُّ قَتْلَى قُتِلُوا تَحْتَ ظِلِّ السَّمَاءِ، وَمَنْ قَتَلُوا خَيْرُ قَتْلَى تَحْتَ ظِلِّ السَّمَاءِ، وَبَكَى فَنَظَرَ إِلَيَّ، فَقَالَ: يَا أَبَا غَالِبٍ، إِنَّكَ بِبَلَدٍ هَؤُلَاءِ بِهِ كَثِيرٌ قَالَ: قُلْتُ: نَعَمْ قَالَ: أَعَاذَكَ اللَّهُ تَعَالَى مِنْهُمْ، ثُمَّ قَالَ: تَقْرَأُ الْقُرْآنَ ؟ قُلْتُ: نَعَمْ قَالَ: {هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ، هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ} [آل عمران: 7] إِلَى قَوْلِهِ {وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ} [آل عمران: 7] قَالَ: قُلْتُ: يَا أَبَا أُمَامَةَ: إِنِّي رَأَيْتُ تَغَرْغَرَتْ لَهُمْ عَيْنَاكَ قَالَ: رَحْمَةً لَهُمْ، إِنَّهُمْ كَانُوا مِنْ أَهْلِ الْإِسْلَامِ قَالَ:

[1] *Ḥasan* [sound].

فَقَالَ لَهُ رَجُلٌ: يَا أَبَا أُمَامَةَ، أَمِنْ رَأْيِكَ تَقُولُهُ، أَمْ شَيْءٌ سَمِعْتَهُ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ؟ قَالَ: إِنِّي إِذًا لَجَرِيءٌ، سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ، وَلَا ثَلَاثٍ وَلَا أَرْبَعٍ وَلَا خَمْسٍ وَلَا سِتٍّ وَلَا سَبْعٍ

**61.** Ḥāmid b. Shuʿayb al-Balkhī narrated to us saying: Abū Khaythamah Zuhayr b. Ḥarb narrated to us saying: Isḥāq b. Yusef b. al-Azraq narrated to us saying: from al-Aʿmash from Ibn Abū Awfa who said:

The Prophet (ﷺ) who said:

"The *Khawārij* are the dogs of the Fire."[1]

عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْخَوَارِجُ كِلَابُ النَّارِ

Muḥammad b. al-Ḥusayn said:

Indeed, the warning I have mentioned against the beliefs of the *Khawārij* contains a clear message for him who Allāh protects from the doctrines of the *Khawārij* and does not hold their ideology. Thus, he is patient with the tyranny of the rulers and injustice of the leaders. He does not rebel against them with his sword. He asks Allāh (تعالى) to repel oppression from himself and from the Muslims, and he supplicates for the uprightness of the rulers. He performs Hajj with them and wages *Jihād* alongside them against every enemy of the Muslims. He prays *Jumʿah* and the two *ʿĪds* behind them. If they command him with obedience

[1] *Ṣaḥīḥ* [authentic]. Shaykh Albānī declared it to be authentic in *al-Sunnah* of Ibn Abū ʿĀṣim (168).

and he is able, he obeys them; and if he is unable, he mentions his excuse to them. If they command him with disobedience, he does not obey them in this. If Fitnah [turmoil] arises between them, he stays in his home and withholds his tongue and hand. He does not like the state they are in and he does not aid in the turmoil. Whoever fits this description is upon the Straight Path – if Allāh wills.

## 9. Chapter:
## Hearing and Obeying Those in Authority Over the Affair of the Muslims and Being Patient with Them, Even If They Are Oppressive, and Refraining from Rebelling Against Them, as Long as They Establish the Prayer

**62.** Abū Zakarīyā Yaḥyá b. Muḥammad b. al-Bukhtarī al-Hanna'ī narrated to us saying: Muḥammad b. Ubaid b. Ḥisāb narrated to us saying: Ḥammād b. Zayd narrated to us saying: Umar b. Yazīd narrated to us saying: I heard al-Ḥasan say during the days of Yazīd b. al-Muhallab when:

"A group of people came to him and he commanded them to remain in their homes and lock their doors. Then he said, 'By Allāh, if only the people were patient when tested by way of their ruler, it would not take long for Allāh to remove this from them. However, they flee to the sword and they are entrusted to it. By Allāh, they did not bring a better day – ever.

Then he recited:

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ

And the fair Word of your Lord was fulfilled for the Children of Isrā'īl, because of their endurance. And We destroyed completely all the great works and buildings which Firʿawn and his people erected."[1]

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[1] *Ṣaḥīḥ* [authentic].

وَأَتَاهُ رَهْطٌ فَأَمَرَهُمْ أَنْ يَلْزَمُوا بُيُوتَهُمْ، وَيُغْلِقُوا عَلَيْهِمْ أَبْوَابَهُمْ، ثُمَّ قَالَ: وَاللَّهِ لَوْ أَنَّ النَّاسَ إِذَا ابْتُلُوا مِنْ قِبَلِ سُلْطَانِهِمْ صَبَرُوا مَا لَبِثُوا أَنْ يَرْفَعَ اللَّهُ ذَلِكَ عَنْهُمْ، وَذَلِكَ أَنَّهُمْ يَفْزَعُونَ إِلَى السَّيْفِ فَيُوكَلُوا إِلَيْهِ، وَوَاللَّهِ مَا جَاءُوا بِيَوْمِ خَيْرٍ قَطُّ، ثُمَّ تَلَا: [وَتَمَّتْ كَلِمَةُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ، وَمَا كَانُوا يَعْرِشُونَ]

**63.** Abū Jaʿfar Aḥmad b. Yaḥyá al-Ḥulwanī narrated to us saying: Aḥmad b. Ḥanbal narrated to us saying: Yaḥyá b. Saʿīd from Hisham who said: al-Ḥasān narrated to us saying: Ḍabbah b. Miḥṣan from Umm Salamah from:

The Prophet (ﷺ) who said:

"You will have leaders over you, and you will agree with some of their actions and disagree with others. Whoever hates their bad deeds is absolved from blame. Whoever disapproves of their bad deeds is safe. However, whoever is pleased with their bad deeds and follows (is blameworthy)." They said, O Messenger of Allāh, should we not fight against them?' He replied: "No, as long as they pray."[1]

تَكُونُ عَلَيْكُمْ أُمَرَاءُ تَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ أَنكر بَرِئَ، وَمَنْ كَرِهِ سَلِمَ، وَلَكِنْ مِنْ رَضِيَ وَتَابَعَ» قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: لَا مَا صَلَّوْا

**64.** Aḥmad b. Yaḥyá al-Ḥulwanī also narrated to us saying: Hudbah b. Khālid narrated to us saying: Hammām narrated to us saying: Qatādah narrated to us saying: from al-Ḥasan from Ḍabbah b. Miḥṣan from Umm Salamah (رضي الله عنها) that:

[1] *Ṣaḥīḥ* [authentic].

The Messenger of Allāh (ﷺ) said:

"You will have leaders over you, and you will agree with some of their actions and disagree with others. Whoever recognizes it [as evil] is absolved from blame. Whoever disapproves of their bad deeds is safe. However, whoever is pleased with their bad deeds and follows (is blameworthy)." They said, 'O Messenger of Allāh, should we not fight against them?' He replied: "No, as long as they pray."[1]

يَكُونُ عَلَيْكُمْ أُمَرَاءُ تَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِئَ، وَمَنْ كَرِهَ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ» قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: لَا مَا صَلَّوْا

**65.** Abū al-Qāsim 'Abdullāh b. Muḥammad b. 'Abd al-'Azīz al-Baghawī narrated to us saying: 'Ubaid Allāh b. Umar al-Qawārīrī narrated to us saying: Yaḥyá b. Sa'īd narrated to us saying: from Shu'bah who said: Abū al-Tayyāḥ narrated to me from Anas b. Mālik who said:

The Messenger of Allāh (ﷺ) said:

"Listen to and obey (your leader), even if an Ethiopian whose head is like a raisin was made your leader."[2]

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: اسْمَعُوا وَأَطِيعُوا، وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيبَةٌ

**66.** Al-Firyābī narrated to us saying: Qutaybah b. Sa'īd narrated to us saying: from Mālik b. Anas from Yaḥyá b. Sa'īd who said: 'Ubādah b. al- Walīd

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[1] *Ṣaḥīḥ* [authentic].

[2] *Ṣaḥīḥ* [authentic]. Bukhārī (7142) and Muslim (1838).

informed me saying: My father narrated to me saying: from his father who said:

"We gave the pledge of allegiance to Messenger of Allāh (ﷺ) to hear and obey, in times of difficulty and prosperity, when we are active and when we are sluggish; and to not oppose and fight the ruler and to stand for – or: speak – the truth wherever we may be and not fear, for Allah's sake, the blame of the blamers."[1]

بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْيُسْرِ وَالْعُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَأَنْ نَقُومَ أَوْ نَقُولَ بِالْحَقِّ حَيْثُمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةَ لَائِمٍ

**67.** Al-Firyābī narrated to us saying: Muḥammad b. al-Muthanna narrated to us saying: ʿAbd al-Wahhāb – meaning: al-Thaqafī – narrated to us saying: I heard Yaḥyá b. Saʿīd saying: ʿUbādah b. al-Walīd b. ʿUbādah b. al-Ṣāmit informed me saying: al-Walīd b. ʿUbādah said: my father informed me saying:

"We gave the pledge of allegiance to Messenger of Allāh (ﷺ) to hear and obey, in times of difficulty and prosperity, when we are active and when we are sluggish." He mentioned similar to it.

بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَكْرَهِ وَالْمَنْشَطِ» فَذَكَرَ مِثْلَهُ

[1] *Ṣaḥīḥ* [authentic]. Bukhārī (7199) and Muslim (1709).

**68.** Abū ʿAbdullāh Aḥmad b. Muḥammad b. Shāhīn narrated to us saying: Muḥammad b. Bakkār narrated to us saying: Faraj b. Faḍālah narrated to us saying: from Luqmān b. Amir from Abū Umāmah al-Bāhilī that:

The Messenger of Allāh (ﷺ) said:

"Listen to them and obey them, in times of difficulty and prosperity, when you are active and when you are sluggish, and even if they keep the wealth from you. Do not fight and oppose the rulers, even if you feel you are better suited."[1]

عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: اسْمَعُوا لَهُمْ وَأَطِيعُوا فِي عُسْرِكُمْ وَيُسْرِكُمْ وَمَنْشَطِكُمْ وَمَكْرَهِكُمْ، وَأَثَرَةٍ عَلَيْكُمْ، وَلَا تُنَازِعُوا الْأَمْرَ أَهْلَهُ، وَإِنْ كَانَ لَكُمْ

**69.** Aḥmad b. Yaḥyá al-Ḥulwanī informed us saying: Aḥmad b. Ḥanbal narrated to us saying: Muḥammad b. Jaʿfar narrated to us saying: from Shuʿbah from Samāk b. Ḥarb from ʿAlqamah b. Wāʾil al-Haḍramī from his father who said: Yazid b. Salamah al-Juʿfī asked the Messenger of Allāh (ﷺ):

"What do you see that we should do if we have leaders over us who request their rights but deprive us of our rights? What do you command us to do?"

The Messenger of Allāh (ﷺ) turned away from him. Then he asked again, a second time, or third time. So al-Ashʿath b. Qais pulled him aside. He (ﷺ) said:

[1] *Ṣaḥīḥ* [authentic]. Its chain is weak, especially since it is the narration of Faraj b. Faḍālah from Luqmān. However, the *ḥadīth* itself has supporting narrations.

"Listen and obey, for only they are responsible for their burdens, and only you are responsible for your burdens."[1]

أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَرَاءُ، فَسَأَلُونَا حَقَّهُمْ، وَمَنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا ؟
فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ الثَّانِيَةَ أَوِ الثَّالِثَةَ، فَجَبَذَهُ الْأَشْعَثُ بْنُ قَيْسٍ،
وَقَالَ: اسْمَعُوا وَأَطِيعُوا، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا، وَعَلَيْكُمْ مَا حُمِّلْتُمْ

**70.** Abū Shuʿayb ʿAbdullāh b. al-Ḥasan al-Ḥarranī narrated to us saying: my grandfather narrated to me saying: Mūsá b. Aʿyān narrated to us saying: from Ibrahīm b. ʿAbd al-Aʿlá from Suwayd b. Ghafalah who said: ʿUmar b. al-Khaṭṭāb said to me:

"It is possible that you will live after me, so listen to the ruler, even if he is an Ethiopian slave. If he beats you, be patient, and if he deprives you [of your right], be patient. If he calls you to an affair detrimental to your worldly affairs, then say, 'I hear and obey; my blood but not my religion.'"[2]

لَعَلَّكَ أَنْ تُخَلَّفَ بَعْدِي، فَأَطِعِ الْإِمَامَ، وَإِنْ كَانَ عَبْدًا حَبَشِيًّا وَإِنْ ضَرَبَكَ
فَاصْبِرْ، وَإِنْ حَرَمَكَ فَاصْبِرْ، وَإِنْ دَعَاكَ إِلَى أَمْرٍ مَنْقَصَةٍ فِي دُنْيَاكَ فَقُلْ:
سَمْعًا وَطَاعَةً، دَمِي دُونَ دِينِي

**71.** Abū Zakarīya Yaḥyá b. Muḥammad b. al-Ḥannaʾī narrated to us saying: Muḥammad b. Ubaid b. Ḥisāb narrated to us saying: Ḥammād b. Zayd narrated to us saying: Layth narrated to us saying: from Ibrahīm b. ʿAbd al-Aʿlá from Suwayd b. Ghafalah who said: ʿUmar b. al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) said to me:

[1] *Ṣaḥīḥ* [authentic]. Muslim (1846).
[2] *Ṣaḥīḥ* [authentic].

> "It is possible that you will live after me, so listen to the ruler, even if a mutilated Ethiopian slave is appointed over you. If he oppresses you, be patient, and if he deprives you [of your right], be patient. If he calls you to an affair detrimental to your worldly affairs, then say, 'I hear and obey; my blood but not my religion.'"[1]
>
> لَا أَدْرِي لَعَلَّكَ أَنْ تُخَلَّفَ بَعْدِي فَأَطِعِ الْإِمَامَ، وَإِنْ أُمِّرَ عَلَيْكَ عَبْدٌ حَبَشِيٌّ مُجَدَّعٌ، وَإِنْ ظَلَمَكَ فَاصْبِرْ، وَإِنْ حَرَمَكَ فَاصْبِرْ، وَإِنْ دَعَاكَ إِلَى أَمْرٍ يَنْقُصُكَ فِي دُنْيَاكَ فَقُلْ: سَمْعًا وَطَاعَةً، دَمِي دُونَ دِينِي

Muḥammad b. al-Ḥusayn said:

> If a person was to say: How do you understand the saying of ʿUmar b. al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) as it relates to what he stated?
>
> It is said to him: We say, it is understood – and Allāh knows best – to mean:
>
> Whoever is appointed over you whether they are an Arab or another race, or black, white or non-Arab, then obey him, as long as it does not involve disobedience to Allāh. If he deprives you of your right, if he beats you oppressively, violates your honor or seizes your wealth, then this should not cause you to rebel against him with your sword and fight him. Do not rebel along with a Kharijite who fights the ruler and do not incite others to rebel against him but be patient with him.

[1] *Ṣaḥīḥ* [authentic].

'He calls you to something detrimental to your religion' could be understood in a different way; it could be understood to mean that if he commands you to kill the innocent, cut a limb from an innocent person, to unjustifiably beat someone, seize the wealth of the innocent or to oppress someone who it is not allowed for you nor him to oppress, then it is not permissible for you to obey him. If he says, 'If you do not do as I have commanded you, then I will surely kill or beat you,' then say, 'My blood but not my religion.' This is based on the saying of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

"There is no obedience to the creation if it entails disobedience to the Creator (عَزَّوَجَلَّ).'

And his (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) saying: "Obedience is only in that which is lawful."

**72.** Abū Jaʿfar Aḥmad b. Khālid al-Bardhaʿī narrated to me in the al-Masjid al-Ḥarām in the year 299H saying: ʿAlī b. Sahl al-Ramlī narrated to us saying: al-Walīd b. Muslim narrated to us saying: from Ibn Abū Jābir who said: Zurayq – the freed salve of Banū Fazāzah – narrated to us saying: I heard Muslim b. Qaraẓah al-Ashjaʿī who said: I heard my paternal uncle, ʿAwf b. Mālik, saying:

I heard the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) say:

"The best of your rulers are those whom you love, and who love you, and you supplicate for them, and they supplicate for you. The worst of your rulers are those whom you hate, and who hate you, and those whom you curse, and they curse you." We said, 'O Messenger of Allāh, should we not overthrow them for this? He (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said, "No, as long as they establish prayer among you. No, as long as they

establish prayer among you. Verily, when one of you has a leader appointed over him and he sees him committing acts of disobedience to Allāh, then he should reject the acts of disobedience to Allāh that he is committing, but he must not withdraw his hand from obedience to Allāh (عَزَّوَجَلَّ)."

I said to Zurayq: "I ask you by Allāh, O Abū Miqdām, did you hear Muslim b. Qaraẓah say: I heard this from my paternal uncle, ʿAwf b. Mālik, who said: I heard the Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) say what you have narrated from him?"

Ibn Jābir said: 'Upon this Zurayq knelt upon his knees, faced the *Qiblah* and swore by Allāh concerning what I had requested him to take an oath about.'

Ibn Jābir said: 'I did not ask you to swear as to accuse you, but I asked you to swear, seeking further verification.'[1]

خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ، وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ قُلْنَا: يَا رَسُولَ اللَّهِ: أَفَلَا نُنَابِذُهُمْ عَلَى ذَلِكَ؟ قَالَ: لَا، مَا أَقَامُوا فِيكُمُ الصَّلَاةَ، لَا مَا أَقَامُوا فِيكُمُ الصَّلَاةَ، أَلَا مَنْ وَلِيَ عَلَيْكُمْ مِنْهُمْ، فَرَآهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللَّهِ، فَلْيُنْكِرْ مَا يَأْتِي بِهِ مِنْ مَعْصِيَةِ اللَّهِ، وَلَا تَنْزِعَنَّ يَدًا مِنْ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ " قُلْتُ لِزُرَيْقٍ: اللَّهَ، يَا أَبَا الْمِقْدَامِ لَسَمِعْتَ مُسْلِمَ بْنَ قَرَظَةَ، يَقُولُ: سَمِعْتُ عَمِّي عَوْفَ بْنَ مَالِكٍ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: مَا أُخْبِرْتُ بِهِ عَنْهُ؟ قَالَ ابْنُ جَابِرٍ: فَجَثَا

[1] *Ṣaḥīḥ* [authentic]. Muslim (1855).

رُزَيْقٌ عَلَى رُكْبَتَيْهِ، وَاسْتَقْبَلَ الْقِبْلَةَ، وَحَلَفَ عَلَى مَا سَأَلْتُهُ أَنْ يَحْلِفَ عَلَيْهِ قَالَ ابْنُ جَابِرٍ: وَلَمْ أَسْتَحْلِفْهُ اتِّهَامًا لَهُ، وَلَكِنِّي اسْتَحْلَفْتُهُ اسْتِثْبَاتًا

## 10. Chapter:
## The Excellence of Refraining from Any Participation in *Fitnah* [Turmoil] and How the Discerning Feared That Their Hearts Would Desire A State That Allāh Detests and Remaining in the Homes and Worshipping Allāh

**73.** Abū Ja'far Aḥmad b. Yaḥyá al-Ḥulwanī narrated to us saying: Sa'īd b. Sulaymān narrated to us saying: from Ibrahīm b. S'ad from his father from Abū Salamah from Abū Hurairah who said:

The Messenger of Allāh (ﷺ) said:

"Afflictions will appear, during which a person sitting will be better than one walking, and the one walking will be better than one running. Whoever exposes himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge, should take shelter therein."[1]

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ تَكُونُ فِتْنَةٌ الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، مَنْ يَسْتَشْرِفْ لَهَا تَسْتَشْرِفْ لَهُ، وَمَنْ وَجَدَ مِنْهَا مَلْجَأً أَوْ مَعَاذًا فَلْيَعُذْ بِهِ

**74.** Al-Firyābī narrated to us saying: Wahb b. Baqīyah al-Wāsiṭī narrated to us saying: Khālid – meaning Ibn 'Abdullāh al-Wāsiṭī – informed us saying: from 'Abd al-Raḥmān b. Isḥāq from al-Zuhrī from Abū Salamah from Abū Hurairah from who said:

The Messenger of Allāh (ﷺ) said:

"There will be afflictions like a violent windstorm. The one sitting is better than the one standing, and the one standing

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[1] *Ṣaḥīḥ* [authentic]. Bukhārī (3602) and Muslim (2886).

is better than the one walking. Whoever exposes himself to these afflictions, they will destroy him."[1]

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: تَكُونُ فِتَنٌ كَرِيَاحِ الصَّيْفِ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، مَنِ اسْتَشْرَفَ لَهَا اسْتَشْرَفَتْهُ

**75.** i. Abū al-Qāsim ʿAbdullāh b. Muḥammad b. ʿAbd al-ʿAzīz al-Baghawī narrated to us saying: Shaybān b. Farrūkh narrated to us saying: Sulaymān b. al-Mughīrah narrated to us saying: from Ḥumaid b. Hilāl from a man that used to be with the *Khawārij* and then abandoned them.

ii. Abū al-Qāsim said: my grandfather and Abū Khaythamah both narrated to me saying: Ismāʿīl b. Ibrahim narrated to us saying: from Ayyūb from Ḥumaid b. Hilāl from a man from ʿAbd al-Qais – who used to be with the *Khawārij* and then abandoned them – who said:

"They [i.e. the *Khawārij*] entered a village, and ʿAbdullāh b. Khabbāb went out frightened, dragging his outer garment. They said, 'You have no reason to be startled; you have no reason to be startled,' twice. He said, 'By Allāh, you have frightened me.' They said, 'Are you ʿAbdullāh, the son of Khabbāb, the companion of the Messenger of Allāh (ﷺ)?' He said, 'Yes.' They said, 'Have you heard a *Ḥadīth* from your father, which he narrated from the Messenger of Allāh (ﷺ) that you can narrate to us?' He said, 'I heard him narrate from the Messenger of Allāh (ﷺ):

'He mentioned *Fitnah* [afflictions]. The one sitting is better than the one standing, and the one standing is better than

[1] *Ṣaḥīḥ* [authentic].

the one walking, and the one walking is better than the one running. If you reach that time, be the servant of Allāh who is killed - Abū Ayyūb said: I do not know this except that he said: - and do not be the servant of Allāh who is the killer.' They said, 'You heard this from your father who narrated it from the Messenger of Allāh?' He said, 'Yes.' So they took him to the river bank and cut off his head. His blood flowed like it was the strap of a sandal as one mass, meaning the blood did not mix with the water. They also ripped the fetus from the womb of the mother of his child.'"[1]

دَخَلُوا قَرْيَةً فَخَرَجَ عَبْدُ اللَّهِ بْنُ خَبَّابٍ ذُعْرًا، يَجُرُّ رِدَاءَهُ، فَقَالُوا لَمْ تُرَعْ؟ لَمْ تُرَعْ؟ مَرَّتَيْنِ، فَقَالَ: وَاللَّهِ لَقَدْ رُعْتُمُونِي قَالُوا: أَنْتَ عَبْدُ اللَّهِ بْنُ خَبَّابٍ صَاحِبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: نَعَمْ، قَالُوا: فَهَلْ سَمِعْتَ مِنْ أَبِيكَ حَدِيثًا يُحَدِّثُ بِهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُحَدِّثُنَاهُ؟ قَالَ: سَمِعْتُهُ يَقُولُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ ذَكَرَ فِتْنَةً، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، قَالَ: فَإِنْ أَدْرَكْتَهَا فَكُنْ عَبْدَ اللَّهِ الْمَقْتُولَ " قَالَ أَيُّوبُ: وَلَا أَعْلَمُهُ إِلَّا قَالَ: وَلَا تَكُنْ عَبْدَ اللَّهِ الْقَاتِلَ، قَالُوا: أَنْتَ سَمِعْتَ هَذَا مِنْ أَبِيكَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ نَعَمْ، فَقَدَّمُوهُ عَلَى ضَفَّةِ النَّهَرِ، فَضَرَبُوا عُنُقَهُ، فَسَالَ دَمُهُ كَأَنَّهُ شِرَاكٌ مَا اخْذَقَرَّ يَعْنِي مَا اخْتَلَطَ بِالْمَاءِ الدَّمُ وَبَقَرُوا أُمَّ وَلَدِهِ عَمَّا فِي بَطْنِهَا

**76.** Abū al-Qāsim 'Abdullāh b. Muḥammad also narrated to us saying: Muḥammad b. 'Abd al-Mālik b. Abū al-Shawārib narrated to us saying: 'Abd al-Wahid b. Abū Ziyād narrated to us saying: 'Āṣim informed us

[1] *Ṣaḥīḥ* [authentic].

saying: from Abū Kabshah who said: I heard Abū Mūsá say upon the pulpit:

The Messenger of Allāh (ﷺ) said:

"Verily, before you there will be afflictions like pieces of a dark night. At such times, a man will be a believer in the morning and a disbeliever in the evening, and a believer in the evening and a disbeliever in the morning. The one who is sitting during them will be better than the one standing, and the one standing during them is better than the one walking, and the one walking during them is better than the one running." They said: 'What do you command us with?' He replied: "Be a people who stick to their homes."[1]

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ بَيْنَ أَيْدِيكُمْ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا، وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا، وَيُصْبِحُ كَافِرًا، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي» قَالُوا: فَمَا تَأْمُرُنَا ؟ قَالَ: كُونُوا أَحْلَاسَ بُيُوتِكُمْ

**77.** Abū Bakr Ibn Abū Dāwūd narrated to us saying: 'Abd al-Mālik b. Shu'ayb narrated to us saying: Ibn Wahb narrated to me saying: Layth b. S'ad narrated to me saying: from Yaḥyá b. Sa'īd from Khālid b. Abū 'Imrān that al-Ḥakam b. Mas'ūd al-Najranī narrated to him saying: Anas b. Abū Marthad al-Anṣārī narrated to him saying:

The Messenger of Allāh (ﷺ) said:

[1] *Ṣaḥīḥ Lī Ghayrihi* [authentic due to supporting narrations]. Shaykh Albānī declared it to be authentic in *Ṣaḥīḥ al-Targhīb* (2742).

"There will be *Fitnah* [trials and tribulations] which will be deaf, dumb and blind.[1] The one who is lying is better than the one who is sitting, and the one who is sitting is better than the one who is walking, and the one who is walking is better than the one who is running. Whoever refuses [to refrain from the *Fitnah*], then let him extend his neck [to be struck]."[2]

أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَتَكُونُ فِتْنَةٌ بَكْمَاءُ صَمَّاءُ عَمْيَاءُ، الْمُضْطَجِعُ فِيهَا خَيْرٌ مِنَ الْقَاعِدِ، وَالْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي، وَمَنْ أَبَى فَلْيَمْدُدْ عُنُقَهُ

**78.** i. Abū Bakr Ibn Abū Dāwūd narrated to us saying: Usayd b. Asim al-Asbhānī narrated to us saying: Ismā'īl b. 'Amr narrated to us saying: from Qays from Ḥuṣayn b. 'Abd al-Raḥmān from Shaqīq b. Salamah from Ḥudhayfah.

ii. From Mujālid from 'Āmir from Masrūq from Ḥudhayfah who said:

The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

"The trials and tribulations will be in close proximity to one another. None will be saved except the one who detests it and does not take any of the wealth. If he accepts the wealth, then he is their partner in the bloodshed and the other [atrocities]."[3]

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[1] Here *Fitnah* is described with the characteristics of the people who participate in it, meaning that they will not hear the truth, nor speak with it nor will the truth be clear to them from falsehood. Refer to *'Awn al-Ma'būd, Ibn Ḥazm* print (2005), p. 1943.

[2] *Ḍa'īf* [weak].

[3] *Ḍa'īf* [weak].

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: تَتَقَارَبُ الْفِتَنُ، وَلَا يَنْجُو مِنْهَا إِلَّا مَنْ كَرِهَهَا، وَلَمْ يَأْخُذِ الْمَالَ، فَإِنْ أَخَذَ الْمَالَ فَهُوَ شَرِيكُهُمْ فِي الدِّمَاءِ وَغَيْرِهَا

Muḥammad b. al-Ḥusayn said:

"I have mentioned this chapter in 'the Book of *Fitan*,' among numerous *aḥādīth*. Here, I have only mentioned a selection of them, so that the discerning believer can safeguard his religion. For indeed there are many different manifestations of *Fitan* (trials and tribulations). Great tribulations have already past. A group of people were saved from these trials and a group of individuals were destroyed by them, because they followed their desires and gave preference to the life of this world.

Whosever Allāh wants good for he opens for him the door of supplication; and such a person turns to his Most Generous Protector, fears for his religion, safeguards his tongue, knows the time that he is living in and clings to the straight path, the main body. He does not change in his religion; he worships his Lord (تعالى) and abandons disputing concerning the *Fitnah*. For indeed many people are exposed by these trials and tribulations. Have you not heard the statement of the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ) when he was warning his nation about these trials and tribulations?

"A man will be a believer in the morning and a disbeliever in the evening; and he will be a believer in the evening and a disbeliever in the morning."

**79.** Abū al-ʿAbbās ʿAbdullāh b. al-Ṣaqr al-Sukkarī narrated to us saying: Muḥammad b. al-Muṣaffa narrated to us saying: al-Walīd b. Muslim narrated to us saying: al-Walīd b. Sulaymān b. Abū Sā'ib narrated to us saying: from ʿAlī b. Yazid from al-Qāsim from Abū Umāmah who narrated:

The Prophet (ﷺ) said:

"There will be tribulations in which a man will be a believer in the morning and disbeliever in the evening, except for the one whom Allāh gives life through knowledge."[1]

عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَتَكُونُ فِتَنٌ يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، إِلَّا مَنْ أَحْيَاهُ اللهُ بِالْعِلْمِ

**80.** Abū Bakr Muḥammad b. Harūn b. al-Mujaddar narrated to us saying: Aḥmad b. al-Ḥasan b. Khirāsh narrated to us saying: ʿAmr b. ʿĀṣim narrated to us saying: Muʿtamir narrated to us saying: I heard my father narrate from al-ʿAlā b. ʿAbd al-Raḥmān from his father from Abū Hurairah from:

The Prophet (ﷺ) who said:

"Hasten to perform good deeds (before you are overtaken) by tribulations which are like a portion of a dark night. A man will be a believer in the morning and a disbeliever in the evening, and he will be a believer in the evening and a disbeliever in the morning. He will sell his religion for worldly commodities."[2]

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[1] *Ḍaʿīf Jiddan* [very weak]. Shaykh Albānī declared it to be weak in *al-Ḍaʿīfah* (3696).

[2] *Ṣaḥīḥ* [authentic]. Muslim (118).

عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: بَادِرُوا بِالْأَعْمَالِ، سَتَكُونُ فِتَنٌ كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا، وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ الرَّجُلُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا

**81.** Abū Bakr ʿAbdullāh b. Muḥammad b. ʿAbd al-Hamīd al-Wāsiṭī narrated to us saying: ʿAbd al-Wahhāb al-Warrāq narrated to us saying: Hāshim b. al-Qāsim narrated to us saying: from al-Ashjaʿī from Sufyān – meaning al-Thawrī – from Abū Sinān al-Shaybānī from Saʿīd b. Jubayr who said:

"A monk said to me, 'O Saʿīd, at times of Fitnah it becomes clear who worships Allāh and who worships *Taghūt*."[1]

قَالَ لِي رَاهِبٌ: يَا سَعِيدُ فِي الْفِتْنَةِ يَتَبَيَّنُ لَكَ مَنْ يَعْبُدُ اللهَ تَعَالَى، وَمَنْ يَعْبُدُ الطَّاغُوتَ

**82.** Abū Muḥammad ʿAbdullāh b. Ṣāliḥ al-Bukharī narrated to us saying: Muḥammad b. Sulaymān Luwayn narrated to us saying: Ḥammād b. Zayd from al-Muʿalla b. Ziyad from Muʿāwīyah b. Qurrah from Maʿqil b. Yasār who said:

The Messenger of Allāh (ﷺ) said:

"Worship at times of bloodshed is like emigrating to me."[2]

الْعِبَادَةُ فِي الْهَرْجِ كَالْهِجْرَةِ إِلَيَّ

**83.** ʿAlī b. Isḥāq b. Zāṭiya narrated to us saying: Muḥammad b. Sulaymān Luwayn narrated to us saying: Ḥammād b. Zayd…and he mentioned a *ḥadīth* similar to it.

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[1] *Ḥasan* [sound].

[2] *Ṣaḥīḥ* [authentic]. Muslim (2948).

## 11. Chapter: An Encouragement to Cling to the Book of Allāh (تعالى), the Sunnah of the Messenger of Allāh (ﷺ) and the Sunnah of His Companions (رضي الله عنهم), and to Abandon Innovations and Refrain from Looking at and Disputing About That Which Opposes the Book, Sunnah and the Statements of the Companions (رضي الله عنهم)

**84.** Al-Firyābī informed us saying: Ḥibbān b. Mūsá narrated to us saying: Abdullah b. al-Mubārak informed me saying: from Sufyān al-Thawrī from Jaʿfar b. Muḥammad from his father from Jābir b. Abdullah who said:

"The Messenger of Allāh (ﷺ) would say during his sermon, [first] praising Allāh as He deserves, then he would say

'Whoever Allāh guides, then none can misguide; and whoever Allāh misguides, then none can guide. The most truthful speech is the Book of Allāh. The best guidance is the guidance of Muḥammad. The worst of all affairs are newly invented matters; and every newly invented matter is an innovation and all innovations are misguidance, and all misguidance is in the Fire.'"[1]

كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي خُطْبَتِهِ: يحمد اللَّهَ بِمَا هُوَ أَهْلُهُ ثُمَّ يَقُولُ مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، أَصْدَقُ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

[1] *Ṣaḥīḥ* [authentic]. Muslim (867).

**85.** Abū Bakr Muḥammad b. Layth al-Jawharī narrated to us saying: Abū Hishām al-Rifā'ī narrated to us saying: Abū Bakr b. 'Ayyāsh narrated to us saying: Abū Ḥuṣayn from Abū Ṣāliḥ from Abū Hurairah who said:

The Messenger of Allāh (صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ):

"The best speech is the Book of Allāh. The best guidance is the guidance of Muḥammad. The worst of all affairs are newly invented matters; and every newly invented matter is an innovation and all innovations are in the Fire."[1]

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

**86.** Ibrahīm b. Mūsá al-Jawzī informed us saying: Dāwūd b. Rashīd narrated to us saying: al-Walīd b. Muslim narrated to us saying: from Thawr b. Yazīd from Khālid b. Ma'dān from 'Abd al-Raḥmān b. 'Amr al-Sulamī and Ḥujr al-Kala'ī who both said:

"We entered upon al-'Irbāḍ b. Sāriyah, and it was about him that the verse was revealed:

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ ...

Nor (is there blame) on those who came to you to be provided with mounts...

He was sick. We said to him, 'We have come to see you as visitors and callers to check upon the sick, and to also obtain some benefit.

[1] *Ṣaḥīḥ* [authentic].

ʿIrbāḍ said, 'Indeed, the Messenger of Allah (ﷺ) led us in the morning prayer, then faced us and gave us a powerful exhortation at which the eyes shed tears and the hearts trembled.

A person said, 'O Messenger of Allāh, surely this was a farewell exhortation, so what do you instruct us with?' He said, 'I advise you with the fear of Allāh, and to hear and obey, even if it be an Abyssinian slave. Verily, those of you who live after me will see great disagreement. Thus, adhere to my *Sunnah* and the *Sunnah* of the rightly-guided Caliphs. Bite on to it with your molar teeth. Beware of newly invented matters [in the religion], as every novelty is an innovation, and every innovation is misguidance.'"[1]

دَخلْنَا عَلَى الْعِرْبَاضِ بْنِ سَارِيَةَ، وَهُوَ الَّذِي نَزَلَتْ فِيهِ: [وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ] الْآيَةَ وَهُوَ مَرِيضٌ قَالَ: فَقُلْنَا لَهُ: إِنَّا جِئْنَاكَ زَائِرِينَ وَعَائِدِينَ، وَمُقْتَبِسِينَ، فَقَالَ عِرْبَاضٌ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةَ الْغَدَاةِ ، ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعَظَنَا مَوْعِظَةً بَلِيغَةً، ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجِلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ: إِنَّ هَذِهِ لَمَوْعِظَةُ مُوَدِّعٍ، فَمَا تَعْهَدُ إِلَيْنَا ؟ قَالَ: أُوصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ ، وَإِنْ كَانَ عَبْدًا حَبَشِيًّا، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي سَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

[1] *Ṣaḥīḥ* [authentic]. Shaykh Albānī declared this *ḥadīth* to be authentic in *al-Ṣaḥīḥah* (2735).

**87.** Abū Faḍl Jaʿfar b. Muḥammad al-Ṣandalī narrated to us saying: Faḍl b. Ziyād narrated to us saying: Abū ʿAbdullāh Aḥmad b. Ḥanbal narrated to us saying: Thawr b. Yazīd narrated to us saying…and he mentioned a similar *ḥadīth* till its ending.

**88.** Abū Bakr Ibn Abū Dāwūd narrated to us saying: Aḥmad b. Ṣāliḥ al-Miṣrī narrated to us saying: Asad b. Mūsá narrated to us saying: Muʿāwīyah b. Ṣāliḥ narrated to us saying: Ḍamrah b. Ḥabīb narrated to us saying: from ʿAbd al-Raḥmān b. ʿAmr al-Sulamī that he heard ʿIrbāḍ b. Sāriyah al-Sulamī say:

> "The Messenger of Allāh (ﷺ) delivered an exhortation to us, which made our eyes flow with tears and made our hearts tremble. We said, 'O Messenger of Allāh, this is a farewell admonition, so what do you instruct us with?' He said, 'I am leaving you upon a [path of] clear guidance whose night is like its day. No one will deviate from it after me except they are destroyed. Whoever lives from among you will see great disagreement. Thus, adhere to what you know of my *Sunnah* and the *Sunnah* of the rightly guided Caliphs. It is upon you to obey [the ruler], even if he is an Abyssinian slave. Bite on to it with your molar teeth."[1]

وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً ذَرَفَتْ مِنْهَا الْعُيُونُ، وَوَجِلَتْ مِنْهَا الْقُلُوبُ، قُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ، فَمَا تَعْهَدُ إِلَيْنَا؟ قَالَ: قَدْ تَرَكْتُكُمْ عَلَى الْبَيْضَاءِ، لَيْلُهَا وَنَهَارُهَا، وَلَا يَزِيغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ، وَمَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ

[1] *Ṣaḥīḥ* [authentic]. Shaykh Albānī declared this *ḥadīth* to be authentic in *al-Ṣaḥīḥah* (937).

بِمَا عَرَفْتُمْ مِنْ سُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ وَعَلَيْكُمْ بِالطَّاعَةِ، وَإِنْ عَبْدًا حَبَشِيًّا، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ

**89.** Abū Bakr 'Abdullāh b. Muḥammad b. 'Abd al-Ḥamīd al-Wāsiṭī narrated to us saying: Zuhayr b. Muḥammad al-Marwazī narrated to us saying: Abū Asim ad-Ḍahhāk b. Makhlad informed us saying: from Thawr b. Yazīd ...and he mentioned a *Ḥadīth* like it till its ending.

**90.** Ibn 'Abd al-Ḥamīd narrated to us also: Zuhayr narrated to us saying: 'Abd al-Razzāq informed us saying: from Ma'mar from al-Zuhrī from Abū Idris al-Khawlānī who said: Yazīd b. 'Amīrah informed me that he heard Mu'ādh b. Jabal say in every gathering that he would sit:

"Those who doubt will perish. Indeed, ahead of you there will be tribulations in which wealth shall be plentiful. During which the Qur'ān will be easily accessible, so much so that every man and woman, young and old, and slave and freeman will learn it. Soon a man will read the Qur'ān at that time, saying, 'What is wrong with the people that they do not follow me, yet I read the Qur'ān? They are not going to follow me until I innovate something else for them.' So beware and avoid that which he innovated. He has only innovated misguidance."[1]

هَلَكَ الْمُرْتَابُونَ، إِنَّ مِنْ وَرَائِكُمْ فِتَنًا يَكْثُرُ فِيهَا الْمَالُ، وَيُفْتَحُ فِيهَا الْقُرْآنُ، حَتَّى يَأْخُذَهُ الرَّجُلُ وَالْمَرْأَةُ وَالْحُرُّ وَالْعَبْدُ، وَالصَّغِيرُ وَالْكَبِيرُ، فَيُوشِكُ الرَّجُلُ أَنْ يَقْرَأَ الْقُرْآنَ فِي ذَلِكَ الزَّمَانِ فَيَقُولُ: مَا بَالُ النَّاسِ لَا يَتَّبِعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ، فَيَقُولُ: مَا هُمْ بِمُتَّبِعِيَّ حَتَّى أَبْتَدِعَ لَهُمْ غَيْرَهُ، فَإِيَّاكُمْ وَمَا ابْتَدَعَ، فَإِنَّمَا ابْتَدَعَ ضَلَالَةً

[1] *Ṣaḥīḥ* [authentic]. Shaykh Albānī declared this *ḥadīth* to be authentic in *Ṣaḥīḥ Sunan Abū Dāwūd* (4611).

**91.** Ibrahīm b. Mūsá al-Jawzī informed us saying: Abū Bakr Ibn Zanjawayh narrated to us saying: 'Abd al-Razzāq informed us saying: from Ma'mar from al-Zuhrī who said: I heard Abū Idris al-Khawlānī say: I met Abū Dardā and heard from him, I met 'Ibādah b. al-Sāmit and heard from him, and I met Shaddād b. 'Awf and I heard from him. However, I missed Mu'ādh b. Jabal. Yazīd b. 'Amīrah informed me that he used to say in every gathering he sat in:

"Allāh – blessed be His Name – is a just and fair judge. Those who doubt will perish. Ahead of you there will be tribulations in which wealth shall be plentiful. During which the Qur'ān will easily be accessible, so much so that that every man and woman, young and old, and slave and freeman will learn it. Soon a man will read the Qur'ān at that time, saying, 'Indeed, I read the Qur'ān; what is wrong with the people that they do not follow me, yet I read the Qur'ān?' Then he will say, 'They are not going to follow me until I innovate something else for them.' So beware and avoid that which he innovated. He has only innovated misguidance. Beware of the slip of the scholar, for the Devil places in the mouth of a wise man a statement of misguidance; and sometimes he places in the mouth of a hypocrite a statement of truth.' We said, 'How can we tell – may Allāh have mercy upon you – if the Devil places in the mouth of a hypocrite a statement of truth, and in the mouth of a wise man a statement of misguidance?' He replied, 'Avoid all ambiguous speech of the wise man, which if you hear, you will say, 'What is this?' Do not allow it to turn you [from the straight path], as he may retract and accept the truth, when he hears it. Verily, upon the truth there is light.'"[1]

[1] *Ṣaḥīḥ* [authentic]. Refer to previous reference.

اللَّهُ حَكَمٌ عَدْلٌ قِسْطٌ، تَبَارَكَ اسْمُهُ، هَلَكَ الْمُرْتَابُونَ، إِنَّ مِنْ وَرَائِكُمْ فِتَنًا يَكْثُرُ فِيهَا الْمَالُ، وَيُفْتَحُ فِيهَا الْقُرْآنُ، حَتَّى يَأْخُذَ الرَّجُلُ وَالْمَرْأَةُ، وَالْحُرُّ وَالْعَبْدُ، وَالصَّغِيرُ وَالْكَبِيرُ، فَيُوشِكُ الرَّجُلُ أَنْ يَقْرَأَ الْقُرْآنَ فِي ذَلِكَ الزَّمَانِ فَيَقُولَ: قَدْ قَرَأْتُ الْقُرْآنَ فَمَا لِلنَّاسِ لَا يَتَّبِعُونِي، وَقَدْ قَرَأْتُ الْقُرْآنَ ثُمَّ يَقُولُ: مَا هُمْ بِمُتَّبِعِيَّ حَتَّى أَبْتَدِعَ لَهُمْ غَيْرَهُ، فَإِيَّاكُمْ وَمَا ابْتَدَعَ، فَإِنَّ مَا ابْتَدَعَ ضَلَالَةٌ، اتَّقُوا زَيْغَةَ الْعَالِمِ، فَإِنَّ الشَّيْطَانَ يُلْقِي عَلَى فِيِّ الْحَكِيمِ كَلِمَةَ الضَّلَالَةِ، وَيُلْقِي الْمُنَافِقُ كَلِمَةَ الْحَقِّ قَالَ: قُلْنَا: وَمَا يُدْرِينَا رَحِمَكَ اللَّهُ أَنَّ الْمُنَافِقَ يُلْقِي كَلِمَةَ الْحَقِّ، وَأَنَّ الشَّيْطَانَ يُلْقِي عَلَى فِيِّ الْحَكِيمِ كَلِمَةَ الضَّلَالَةِ؟ قَالَ: اجْتَنِبُوا مِنْ كَلِمَةِ الْحَكِيمِ كُلَّ مُتَشَابِهٍ، الَّذِي إِذَا سَمِعْتَهُ قُلْتَ: مَا هَذِهِ؟ وَلَا يَنْئِيَنَّكَ ذَلِكَ عَنْهُ، فَإِنَّهُ لَعَلَّهُ أَنْ يُرَاجِعَ، وَيُلْقِي الْحَقَّ إِذَا سَمِعَهُ، فَإِنَّ عَلَى الْحَقِّ نُورًا

**92.** Al-Firyābī informed us saying: al-Ḥasan b. 'Alī al-Ḥulwanī narrated to us in Ṭarsūs in the year 233H saying: I heard Muṭarrif b. 'Abdullāh saying: I heard Mālik b. Anas – when the deviants were mentioned in his presence – say: 'Umar b. 'Abd al-'Azīz say:

"The Messenger of Allāh (ﷺ) and the rulers after him established traditions [*Sunan*]. Adherence to them is to conform to the Book of Allāh, completing one's obedience to Allāh, and strength upon the religion of Allāh. It is not allowed for any of the creation to change or alter them, nor look to anything that contradicts them. Whoever seeks guidance from them will be guided, whoever seeks success through them will be successful. Whoever opposes them and follows a path other than that of the believers, Allāh will

leave him to what he has chosen and burn him in Hell – what an evil destination."[1]

سَنَّ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَوُلَاةُ الْأَمْرِ مِنْ بَعْدِهِ سُنَنًا، الْأَخْذُ بِهَا اتِّبَاعٌ لِكِتَابِ اللَّهِ تَعَالَى، وَاسْتِكْمَالٌ لِطَاعَةِ اللَّهِ تَعَالَى، وَقُوَّةٌ عَلَى دِينِ اللَّهِ، لَيْسَ لِأَحَدٍ مِنَ الْخَلْقِ تَغْيِيرُهَا , وَلَا تَبْدِيلُهَا، وَلَا النَّظَرُ فِي شَيْءٍ خَالَفَهَا، مَنِ اهْتَدَى بِهَا فَهُوَ مُهْتَدٍ، وَمَنِ اسْتَنْصَرَ بِهَا فَهُوَ مَنْصُورٌ، وَمَنْ تَرَكَهَا اتَّبَعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، وَوَلَّاهُ اللَّهُ مَا تَوَلَّى، وَأَصْلَاهُ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

**93.** Abū Muḥammad al-Ḥasan b. ʿAllūwīyah al-Qaṭṭān narrated to us saying: ʿĀṣim b. ʿAlī narrated to us saying: Layth b. Sʿad narrated to us saying: from Yazīd b. Abū Ḥabīb from Bukayr b. ʿAbdullāh b. al-Ashajj that ʿUmar b. al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) said:

"A people will debate you using the unclear verses of the Qur'ān. Therefore, compel them using the *Sunan*, as the people of the *Sunan* are the most knowledgeable concerning the Book of Allāh."[2]

إِنَّ نَاسًا يُجَادِلُونَكُمْ بِشَبِيهِ الْقُرْآنِ، فَخُذُوهُمْ بِالسُّنَنِ، فَإِنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ اللَّهِ تَعَالَى

[1] *Ḍaʿīf* [weak], as the chain is broken between Mālik and ʿUmar b. ʿAbd al-ʿAzīz.

[2] *Ḍaʿīf* [weak].

## 12. Chapter:
## A Warning Against Those Sects Who Oppose the *Sunan* of the Prophet (ﷺ) With the Book of Allāh and the Stern Criticism Directed Towards this Category of People

Muḥammad b. al-Ḥusayn said:

If the people of knowledge and insight hear someone saying, 'The Messenger of Allāh (ﷺ) said,' as it relates to something established [in the *Sunnah*] according to the scholars, and an ignorant person objects to this saying, 'I do not accept anything except that it is in the Book of Allāh (تعالى);' then it should be said to him:

'You are an evil man, and you are from those whom the Prophet (ﷺ) warned us from, and similarly the scholars warned us against you.'

It is said to him:

'O ignoramus! Indeed, Allāh revealed His obligations in a general fashion and He commanded His Prophet to explain to the people what has been revealed to them.

Allāh (عَزَّوَجَلَّ) said:

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muḥammad) the reminder and the advice (the Qur'ān), that you may explain clearly to men what is sent down to them, and that they may give thought.

Allāh appointed His Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to clarify [His Book], and He commanded the creation to obey him, prohibited them from disobeying him and ordered them to abstain from what he forbids. He (تعالى) said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ۚ

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it).

He also warned them against opposing the command of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). He (تعالى) said:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

And let those who oppose the Messenger's (Muḥammad) commandment beware, lest some afflictions befall them, or a painful torment be inflicted on them.

And He (عَزَّ وَجَلَّ) said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Muḥammad) judge in all disputes between

them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

Furthermore, He made it compulsory for the creation to obey him in thirty and some places in His Book.

It is said to this antagonist of *Sunan* of the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ):

'O ignoramus, Allāh (تعالى) said:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And perform the prayer and give *Zakāh.*

Where do you find in the Book of Allāh (تعالى) that Fajr is two *Rakʿah*, that Dhuhr is four *Rakʿah*, that ʿAṣr is four *Rakʿah*, that Maghrib is three *Rakʿah* and that ʿIshā is four *Rakʿah*?

Where do you find the rulings of the prayer and its times, and what corrects it and what nullifies it, except from the *Sunan* of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

The same applies to *Zakāh*. Where do you find in the Book of Allāh that from two hundred *Dirham* there are five *Darāhim*, that from twenty *Dīnar* there is half of a *Dīnar*, that from forty sheep there is a sheep and from five camels there is a sheep – and the rest of the rulings of Zakāh – where do you find that in the Book of Allāh (تعالى)?

Similarly, all of the religious obligations of Allāh, which Allāh has made compulsory in His Book, the rulings concerning them cannot be ascertained except with the *Sunan* of the Messenger of Allāh.

This is the position of all the Muslim scholars, and whoever states other than this has left the religion of Islam and adopted the religion of the heretics. We seek refuge with Allāh from misguidance after guidance.

Narrations have been conveyed from the Prophet (ﷺ) and from his companions analogous to what I have stated, so know this.

**94.** Aḥmad b. Yaḥyá al-Ḥulwanī narrated to us saying: Yaḥyá b. 'Abd al-Ḥamīd al-Ḥammānī narrated to us saying: Sufyān b. 'Uyainah narrated to us saying: from Salim Abū al-Naḍr from 'Ubaid Allāh b. Abū Rāfi' from his father who said:

The Messenger of Allāh (ﷺ) said:

"Let me not find one of you reclining on his couch and when he hears something from me that I have commanded, he says, 'I did not find this in the Book of Allāh (تعالى)."[1]

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا أُلْفِيَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ يَبْلُغُهُ الْأَمْرُ عَنِّي، فَيَقُولُ: لَمْ أَجِدْ هَذَا فِي كِتَابِ اللَّهِ تَعَالَى

**95.** Abū al-'Abbās Aḥmad b. Sahl al-Ashnani narrated to us saying: al-Ḥusayn b. 'Alī b. al-Aswad al-'Ijlī narrated to us saying: Yaḥyá b. Adam narrated to us

[1] *Ṣaḥīḥ* [authentic]. Shaykh Albānī declared it to be authentic in *al-Mishkāh* (162).

saying: Sufyān b. 'Uyainah narrated to us saying: from Muḥammad b. al-Munkadir from Salim b. al-Naḍr from 'Ubaid Allāh b. Abū Rāfi' from his father who said:

The Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said:

"I do not want to hear of anyone of you who upon hearing an order from me as it relates to something I have commanded or something I have prohibited, say, while reclining on his pillow, 'We do not know. What we find in the Book of Allāh (تعالى), we will follow.'"[1]

قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا أَعْرِفَنَّ أَحَدَكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ، يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي، مِمَّا أَمَرْتُ بِهِ، أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ: لَا نَدْرِي، مَا وَجَدْنَا فِي كِتَابِ اللَّهِ تَعَالَى اتَّبَعْنَاهُ

**96.** Abū Bakr 'Abdullāh b. Muḥammad b. 'Abd al-Ḥamīd al-Wāsiṭī narrated to us saying: Zuhayr b. Muḥammad al-Marwazī narrated to us saying: 'Āṣim b. 'Alī informed us saying: Abū Ma'shar narrated to us saying: Sa'īd narrated to us saying: from Abū Hurairah who said:

The Messenger of Allāh (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said:

"I do not want to hear of anyone of you who, upon hearing a *Ḥadīth* narrated from me, saying while reclining on his pillow, 'Recite [something from the] Qur'ān about this."[2]

قَالَ رَسُولُ اللَّهِ: لَا أَعْرِفَنَّ أَحَدًا مِنْكُمْ أَتَاهُ عَنِّي حَدِيثٌ، وَهُوَ مُتَّكِئٌ عَلَى أَرِيكَتِهِ يَقُولُ اتْلُ بِهِ قُرْآنًا

[1] *Ṣaḥīḥ* [authentic].

[2] *Ḍa'īf* [weak]. Shaykh Albānī said in *al-Ḍa'īfah* (3/207), "This chain is weak due to Abū M'ashar."

**97.** Abū 'Abdullāh al-Ḥusayn b. Muḥammad b. 'Ufayr al-Anṣārī narrated to us saying: Nasr b. 'Alī al-Jahḍamī narrated to us saying: my father narrated to us saying: Ḥarīz b. 'Uthmān narrated to us saying: from 'Abd al-Raḥmān b. Abū 'Awf from Miqdām b. Ma'dikarib al-Kindī from:

The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) who said:

"I have been given the Qur'ān and its like along with it. I have been given the Qur'ān and its like along with it. I have been given the Qur'ān and its like along with it. There will come a time, when an obese man reclining on his couch will say, 'Stick to this Qur'ān. What you find in it to be permissible declare permissible, and what you find in it to be prohibited declare it prohibited..."[1] He mentioned the remainder of the *Ḥadīth.*

عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: " أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ، أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ، أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ، أَلَا إِنَّهُ يُوشِكُ رَجُلٌ شَبْعَانُ عَلَى أَرِيكَتِهِ يَقُولُ: عَلَيْكُمْ بِهَذَا الْقُرْآنِ، فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحِلُّوهُ، وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ وَذَكَرَ الْحَدِيثَ

**98.** Aḥmad b. Sahl al-Ashnānī narrated to us saying: al-Ḥusayn b. 'Alī b. al-Aswad narrated to us saying: Yaḥyá b. Ādam narrated to us saying: Ibn al-Mubārak narrated to us saying: from Ma'mar from 'Alī b. Zayd b. Jud'ān from Abū Naḍrah from 'Imrān b. Ḥuṣayn that he said to a man:

"Indeed, you are an imbecile. Do you find in the Book of Allāh that Dhuhr is four [*Rak'ah*] and you do not recite aloud? Then he cited to him the prayer, *Zakāh* and similar issues. Then he said, 'Do you find that explained in the

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[1] *Ṣaḥīḥ* [authentic]. Shaykh Albānī declared it to be authentic in *al-Mishkāh* (163).

Book of Allāh? Indeed, the Book of Allāh has established this, and surely the Sunnah explains it.'"[1]

إِنَّكَ امْرُؤٌ أَحْمَقُ، أَتَجِدُ فِي كِتَابِ اللَّهِ تَعَالَى الظُّهْرَ أَرْبَعًا لَا تَجْهَرُ فِيهَا بِالْقِرَاءَةِ؟ ثُمَّ عَدَّدَ عَلَيْهِ الصَّلَاةَ وَالزَّكَاةَ وَنَحْوَهُمَا، ثُمَّ قَالَ: أَتَجِدُ هَذَا فِي كِتَابِ اللَّهِ تَعَالَى مُفَسَّرًا؟ إِنَّ كِتَابَ اللَّهِ أَحْكَمَ ذَلِكَ، وَإِنَّ السُّنَّةَ تُفَسِّرُ ذَلِكَ

**99.** Aḥmad b. Sahl narrated to us saying: al-Ḥusayn b. 'Alī narrated to us saying: Yaḥyá b. Ādam narrated to us saying: Thawbān narrated to us saying: from Ḥammād b. Salamah from Ya'lá b. Ḥakīm from Sa'īd b. Jubayr:

That he narrated from the Prophet (ﷺ) a *Ḥadīth*, so a man said, 'Allāh (تعالى) said such and such." He said, 'Verily, I see you opposing the *Ḥadīth* of the Messenger of Allāh (ﷺ) with the Book of Allāh, and the Messenger of Allāh is the most knowledgeable about the Book of Allāh.'[2]

أَنَّهُ حَدَّثَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا فَقَالَ رَجُلٌ: إِنَّ اللَّهَ تَعَالَى قَالَ فِي كِتَابِهِ: كَذَا وَكَذَا فَقَالَ: أَلَا أَرَاكَ تُعَارِضُ حَدِيثَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِكِتَابِ اللَّهِ تَعَالَى، رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَعْلَمُ بِكِتَابِ اللَّهِ تَعَالَى

**100.** Aḥmad b. Sahl narrated to us saying: al-Ḥusayn b. 'Alī narrated to us saying: Yaḥyá b. Ādam narrated to us saying: Quṭbah b. 'Abd al-'Azīz and Abū Bakr b. 'Ayyāsh from 'Abd al-Raḥmān b. Yazid:

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[1] *Ḥasan Lī Ghayrihi* [sound due to supporting narrations].

[2] *Ṣaḥīḥ* [authentic]. Collected by al-Dārimī in his *Sunan* and others with an authentic chain.

That he saw a person in a state of *Iḥrām*, wearing his regular clothing, so he prohibited the *Muḥrim* from this. This person said, 'Will you provide a verse from the Book of Allāh for removing my clothing?' So he recited to him:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ۚ

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it).[1]

أَنَّهُ رَأَى مُحْرِمًا عَلَيْهِ ثِيَابُهُ، فَنَهَى الْمُحْرِمَ، فَقَالَ: ائْتِنِي بِآيَةٍ مِنْ كِتَابِ اللَّهِ تَعَالَى بِنَزْعِ ثِيَابِي، فَقَرَأَ عَلَيْهِ: وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

**101.** Abū Muḥammad al-Ḥasan b. ʿAllūwīyah al-Qaṭṭān narrated to us saying: ʿĀṣim b. ʿAlī narrated to us saying: Layth b. Sʿad narrated to us saying: from Yazīd b. Abū Ḥabīb from Bukayr b. ʿAbdullāh b. al-Ashajj that ʿUmar b. al-Khaṭṭāb (رَضِيَ اللَّهُ عَنْهُ) said:

"A people will debate you using the unclear verses of the Qur'ān. Therefore, compel them using the *Sunan*, as the people of the *Sunan* are the most knowledgeable concerning the Book of Allāh."[2]

أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ نَاسًا يُجَادِلُونَكُمْ بِشَبِيهِ الْقُرْآنِ، فَخُذُوهُمْ بِالسُّنَنِ، فَإِنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ اللَّهِ تَعَالَى

**102.** Abū Bakr b. Abū Dāwūd narrated to us saying: ʿĪsá b. Ḥammād Zughbah narrated to us saying: Layth b. Sʿad narrated to us saying: Yazīd

[1] *Ṣaḥīḥ* [authentic]. Its chain is weak due to al-Ḥusayn b. ʿAlī, yet his narration was strengthened by other narrators as in *Dhamm al-Kalām* of al-Harawī (256).
[2] *Ḍaʿīf* [weak].

b. Abū Ḥabīb narrated to us saying: from Bukayr b. 'Abdullāh b. al-Ashajj that 'Umar b. al-Khaṭṭāb (رَضِيَٱللَّهُعَنْهُ) said:

"A people will appear who will debate you using the unclear verses of the Qur'ān. Therefore, compel them using the *Sunan*, as the people of the *Sunan* are the most knowledgeable concerning the Book of Allāh."[1]

إِنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَيَأْتِي نَاسٌ يُجَادِلُونَكُمْ بِشُبُهَاتِ الْقُرْآنِ فَخُذُوهُمْ بِالسُّنَنِ، فَإِنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ اللَّهِ تَعَالَى

**103.** Yūsuf b. Ya'qūb al-Qāḍī narrated to us saying: Abū al-Rabī' – meaning al-Zahrānī – narrated to us saying: Jarīr – meaning Ibn 'Abd al-Ḥamīd from Manṣūr from Ibrahīm from 'Alqamah who said that 'Abdullāh said:

"Allāh has cursed those women who tattoo others and who get themselves tattooed, and those who create spaces between their teeth for beautification, who change the creation of Allāh." This reached a woman from *Banū* Asad, who used to read the Qur'ān, known as Umm Ya'qūb, so she went to him, saying: 'What is this *ḥadīth* narrated from you that you cursed the women who tattoo others and who get themselves tattooed, and those who create spaces between their teeth for beautification, who change the creation of Allāh?' 'Abdullāh replied, 'Should I not curse those whom the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) has cursed, and this is in Allāh's Book.' She said, 'I read the Qur'ān from cover to cover, but I did not find that.' 'Abdullāh said, 'If you had

[1] *Ḍa'īf* [weak].

truly read it, then you would have definitely found this,' then he said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا ۚ

And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it)."[1]

لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ، الْمُغَيِّرَاتِ لِخَلْقِ اللَّهِ تَعَالَى فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا أُمُّ يَعْقُوبَ كَانَتْ تَقْرَأُ الْقُرْآنَ فَأَتَتْهُ فَقَالَتْ لَهُ: مَا حَدِيثٌ بَلَغَنِي عَنْكَ أَنَّكَ لَعَنْتَ الْوَاشِمَاتِ وَالْمُتَوَشِّمَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ لِخَلْقِ اللَّهِ تَعَالَى؟ فَقَالَ عَبْدُ اللَّهِ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ تَعَالَى، فَقَالَتْ: لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحَيِ الْمُصْحَفِ فَمَا وَجَدْتُ هَذَا، قَالَ: فَقَالَ عَبْدُ اللَّهِ: لَئِنْ كُنْتِ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ، ثُمَّ قَالَ: [وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا]

**104.** Yūsuf b. Ya'qūb narrated to us saying: Muḥammad b. Abū Bakr al-Muqadammī narrated to us saying: 'Abd al-Raḥmān b. Mahdī narrated to us saying: Sufyān narrated to us saying: from Manṣūr from Ibrahīm from 'Alqamah from 'Abdullāh who said:

"The Messenger of Allāh (ﷺ) cursed those women who tattoo others…" He mentioned a wording similar to the previous *ḥadīth*.

**105.** Aḥmad b. Sahl al-Ashnānī who narrated to us saying: al-Ḥusayn b. 'Alī narrated to us saying: Yaḥyá b. Ādam narrated to us saying: al-

[1] *Ṣaḥīḥ* [authentic]. Bukhārī (4886) and Muslim (2125).

Mufaḍḍal b. Muhalhil narrated to us saying: from Manṣūr from Ibrahīm from ʿAlqamah from ʿAbdullāh who said:

"A woman from *Banū* Asad..." He mentioned a similar *ḥadīth*.

**106.** Aḥmad b. Sahl narrated to us also saying: al-Husayn b. ʿAlī narrated to us saying: Yaḥyá b. Adam narrated to us saying: Ibn al-Mubarak narrated to us saying: from ʿAbd al-Mālik b. Abū Sulaymān from ʿAṭā concerning the Saying of Allāh (تعالى):

فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

'If you differ in anything amongst yourselves, refer it to Allāh and His Messenger.'

He said: 'To Allāh,' means to the Book of Allāh, and 'to His Messenger,' means to the Sunnah of the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ).'[1]

قَالَ: إِلَى اللَّهِ: إِلَى كِتَابِ اللَّهِ، وَإِلَى الرَّسُولِ إِلَى سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

**107.** Abū Bakr ʿAbdullāh b. Muḥammad b. ʿAbd al-Ḥamīd al-Wāsiṭī narrated to us saying: Zuhayr b. Muḥammad al-Marwazī narrated to us saying: al-Hawṭī ʿAbd Al-Wahhāb b. Najdah informed us saying: Baqīyah b. al-Walīd narrated to us saying: Sawādah b. Ziyād and ʿAmr b. Muhajir narrated to us saying: from ʿUmar b. ʿAbd al-ʿAziz that he wrote to the people:

"Verily, no one's opinion matters, if there exists a Sunnah established by the Messenger of Allāh (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ)."[2]

[1] *Ḍaʿīf* [weak] due to al-Husayn b. ʿAlī.
[2] *Ṣaḥīḥ* [authentic].

إِنَّهُ لَا رَأْيَ لِأَحَدٍ مَعَ سُنَّةٍ سَنَّهَا رَسُولُ اللَّهِ

**108.** Aḥmad b. ʿAbd al-Jabbār al-Ṣūfī narrated to us saying: Hāshim b. al-Qāsim al-Ḥarranī narrated to us saying: ʿĪsá – meaning Ibn Yūnus – narrated to us saying: from al-Awzāʿī from Makḥūl who said:

"There are two types of *Sunnah*. There is a *Sunnah*, which it is obligatory to implement, and its abandonment is disbelief; and there is a Sunnah, which it is recommended to implement, and its abandonment is not a sin."[1]

السُّنَّةُ سُنَّتَانِ: سُنَّةٌ الْأَخْذُ بِهَا فَرِيضَةٌ، وَتَرْكُهَا كُفْرٌ وَسُنَّةٌ الْأَخْذُ بِهَا فَضِيلَةٌ، وَتَرْكُهَا إِلَى غَيْرِ حَرَجٍ

Muḥammad b. al-Ḥusayn said:

What I have mentioned in this volume – as it relates to adhering to the *Sharīʿah* of truth and being upright upon that which Allāh has instructed the nation of Muḥammad (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) with and to that which the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) instructed them with – if the discerning individual was to reflect upon it, then he would know that it is obligatory for him to adhere to the Book of Allāh (تعالى), the *Sunnah* of His Messenger ((صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ)) and the Sunnah of the rightly guided Caliphs, and to all of the companions, to those who followed them in goodness and to the Imāms of the Muslims. [He would know that it is necessary for him] to abandon quarrelling, argumentation and disputes in the religion, and it is compulsory for him to abandon the people of innovation, and to follow [the texts] and

[1] *Ṣaḥīḥ* [authentic].

abandon innovations. As the knowledge of the Imāms of the religion, who there is no aversion towards, has sufficed us [from having any need] of the beliefs of the people of innovations and misguidance. And Allāh grants success and aids to attain all what is correct.

The first volume from the book *al-Sharī'ah* has been completed – and all praise and exaltations belong to Allāh.

May the peace and blessings of Allāh be upon Prophet Muḥammad, his family and his Companions.

The second volume of this book will follow it – if Allāh Wills.